

DR. COTTON MATHER's ³
Student and Preacher.

INTITULED,
MANUDUCTIO AD MINISTERIUM;

O R,

Directions for a CANDIDATE of the Ministry.

WHEREIN

I. A right FOUNDATION is
laid for his future Improve-
ment.

II. RULES are offered for
such a Management of his
ACADEMICAL and prepa-

ratory STUDIES: and, upon
that, for such

III. A CONDUCT after his
Appearance in the WORLD,
as may render him a skilful
and useful MINISTER of
the GOSPEL.

Republished by JOHN RYLAND, A. M.
OF NORTHAMPTON.

L O N D O N;

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M D C C L X X I.

1/108



TO THE
GENTLEMEN,
AND OTHER SEVERAL
CHRISTIANS, IN LONDON AND THE
COUNTRY,
WHO HAVE THE
CAUSE of CHRIST, and the HONOUR of the
CHRISTIAN MINISTRY at Heart.

THE office of the Christian Ministry, rightly understood, is the most honourable and important, that any man in the whole world can ever sustain; and it will be one of the wonders and employments of eternity, to consider the reasons, why the wisdom and goodness of God assigned this office to imperfect and guilty man!

It is an office and character that are deeply interested in the highest concerns of God's perfections

and glory. It is an employment that obliges a man to the closest attention, to find out the true mind of God in the holy scriptures. It is a work in which we are called, to instruct the minds of men in the noblest knowledge, and teach them to adore and love God.—The great design and intention of the office of a christian preacher, are, to restore the throne and dominion of God in the souls of men; to display in the most lively colours, and proclaim in the clearest language, the wonderful perfections, offices, and grace of the Son of God; and to attract the souls of men into a state of everlasting friendship with him.

It is an office and work, the grand design of which is to turn the sons and daughters of Adam, from darkness to light, from guilt to pardon, from corruption to holiness, and from ruin to eternal happiness. It is an employment that, when finished with wisdom and faithfulness, will be crowned with higher honours than were ever bestowed on the best kings, the most renowned heroes, and most celebrated philosophers.

It is a work which an angel might wish for, as an honour to his character; yea, an office which

which every angel in heaven might covet to be employed in for a thousand years to come.

It is such an honourable, important, and useful office, that if a man be put into it by God, and made faithful and successful through life, he may look down with disdain upon a crown, and shed a tear of pity on the brightest monarch on earth.

It is a work, that, when a man is called to it by the providence and grace of God, should be entered upon with fear and trembling. It should be approached with a mixture of terror and joy, of awful reverence, and holy pleasure. No man should dare to rush into it, *uncalled* by God, or unqualified by the gifts and graces of the holy Spirit.

There are requisite to this office, an enlightened mind, a renewed heart, very tender affections; a fervent love to the souls of men; a fixed attention to, and delight in, the holy scriptures, and a peculiar love to CHRIST; an ability to speak in proper instructive words; a firmness of mind, to resist all opposition; and the utmost care to pre-

serve a good moral character in the church and the world.

To all the above qualifications, it is necessary and of great importance, that young men, before they enter upon the full work of it, should have a very considerable length of time to be separated from all the business and cares of the world, and in a great measure from the conversation and company of most christians too; in order to acquire a habit of thinking closely; to exercise themselves in contemplation and prayer; to converse much with God, and their own hearts; to study the sacred scriptures in the original languages, with the utmost diligence and attention; and, especially, to improve by them in a way of devotional exercise.

For want of this useful and necessary preparation, many young men, of promising gifts, have been pushed too soon into public and stated work; and what has been the consequence? The churches know the consequence; but the young persons themselves have most severely felt the fruits of these hasty proceedings; they have,

to

to their cost and pungent sorrow, felt the loss to the end of life.

On the other hand, there may be an extreme likewise; not in the length of time allotted for their preparatory studies, but in the misapplication of that time; or wasting too much of it in studies, that have no tendency to form a solid and judicious minister of the gospel.

Certainly every thing should be made subservient to DIVINITY; and the best hours of every day, from the first moment to the last, should be employed in gaining, by close attention and prayer, a masterly knowledge of all the great doctrines of the gospel, and the richest methods of improving them in a practical and devotional manner. And if this be done to purpose, be assured, sirs, there will be no time for trifling, in the space of four, five, or six years. This is the highest work, and the noblest employment of a young student; and if he has the strong, the capacious mind of an Owen, a Charnock, or a Witfius, he will find full work for it, not only in the course of his studies, but all the days of his life.

The scarcity of serious and evangelical ministers of every denomination, has been long complained of. If the LORD should remove a few of our aged and useful fathers, their loss will be most severely felt. The places of good and useful servants of God, are not soon filled up; an able minister of the New Testament, is not formed in a day or a year; no, not in seven or ten years: happy is that young man, who arrives to any degree of maturity, and strength of mind, in the compass of twenty years! I am sure it is worth twenty years study to be able to state clearly, and defend and improve practically, the truths of our holy religion. I dare affirm, that I have the concurring sentiments of all those, who are the best able to judge in this matter.

If these things are true, then how careful and zealous ought we to be, to encourage and assist all young men in our churches, who appear to be endued, not only with grace, but gifts for the ministry; or shall we sit still and say, "The LORD JESUS will provide, (by a miracle,) for all the wants of his people and churches, and there is no need to use any means at all?" But, my friends, does he do so in providence for your bodies and families?

families ? Did he give you all your wealth, and trade, and spacious houses, by a miracle ?

Does he act thus in his dispensations of grace, in order to your growth in knowledge, and holiness, and the comforts of religion ? Are you not obliged to use diligently all the means of grace, and constantly too, in order to have the comforts of grace ?

Now ought serious christians to use time and pains to grow in knowledge and grace ; and have not ministers, who are to preach the great truths of God every week to many thousands of immortal souls ; have they not need of all possible assistance from heaven and earth ? And can we have the heart to refuse them any encouragement in our power, especially in their preparations for this glorious work ? No ; my honoured friends, and gentlemen, let us no longer lie in a state of indifference and disunion ; but let us all, to a man, join our hearts, our purses, and our prayers, in this dearest and best of all causes ; and, instead of starting frivolous objections, to diminish or cool the generous dispositions of any, let us rather fan the fire into a brighter flame, and love those persons

persons best, who are the most able and ready to promote so good a work !

And now, my dear and honoured friends, are these things so ? Is the design of the Christian Ministry the greatest and noblest that God ever decreed, to put into the heart of man ? Is it the end of the christian preachers office, to bring millions of immortal souls out of the ruins of the fall, into the riches of eternity ; to recover souls from sin to holiness, from rebellion to obedience ; from filthiness to purity ; from the most horrid deformity, to the perfection of beauty ; from guiltiness, to full justification by a divine and infinite righteousness ; from misery to happiness ; from the curse of God, to eternal blessings ; from the deepest disgrace, to the highest honour ; from extreme poverty, to unbounded riches ; from slavery to the devil, to liberty in Christ ; from the spirit and temper of a wicked world, to the spirit and dignity of the sons of God ; from the ravages of moral death, to the pleasures of eternal life ; from the darkness of hell, to the light of heaven ; from violent enmity, to the most intense love of God ; from the attachment of the passions to lust, to the full flow of affections to Christ,

Christ, as the supreme BEAUTY and GOOD; from bearing the image of the great apostate spirit, to resemble God in a brighter manner than the angels in heaven?

Are these the sublime ends of the Christian Ministry? and is this to be the continual and noble work of every true christian preacher?

Then, my dear friends, what encouragement should you give towards the regular education of pious and sensible young men, for this noble and divine office!

Permit me, my honoured friends, to proceed a little farther, to awaken your attention, and to rouse your generous zeal to encourage all serious and sensible young men who appear fit to be ministers of the gospel. Let me propose the following queries to your serious consideration.

Is not a wise christian minister the greatest character under heaven? If we compare him with all other characters in life, will not his shine brighter on the comparison, as much as the sun in the expanse of heaven, out-shines a poor glow-worm.

worm in a ditch? If you compare him with a physician in an hospital, a counsellor in his chambers, an advocate at the bar, a merchant in his commerce, a judge on his seat, an ambassador in the court of kings, a banker amidst his treasures, a general at the head of an army, a representative of his country, a lord in parliament, or a monarch on his throne—yea, to go higher still, compare him with the stars of heaven, or an angel in glory; and a gospel minister will shine brighter on the comparison, and appear far above all the offices and characters in the whole world.

The greatest men that ever lived, were preachers of the gospel; witness Enoch, the seventh from Adam; witness Noah, Moses, David, Solomon, Isaiah, and Paul; and let me dare so far to magnify the office, as to affirm, that if Kings did but know and feel the dignity, importance, usefulness, and ends of the christian ministry, they would *descend* from their thrones, to *ascend* the pulpit, as a throne of much greater glory.

What preparation then, does this office deserve and demand; and how serious, how attentive, how active, and unweariedly diligent, ought every student to be, who desires and designs to employ

employ himself in this glorious work to the end of his life ! With what ardor and gratitude should he seize every help and guide, to his highest end ! With what eagerness and delight should he embrace every means, and every friend, who is wise enough, and able to help him forwards in the grand design of preaching the glorious gospel !

My dear young friends, let me now address you. Do not your hearts burn with cælestial fire, to be employed in the noblest work under heaven ? yea, let me not be thought extravagant, if I affirm that it is such a manner of serving and glorifying God, as cannot be practised, even in heaven itself. It is such a work as, in some respects exceeds the work of heaven.* There are no sinners to be converted there ; no devils to be resisted ; no conflicts with internal corruption ; no living by faith on an invisible God and Saviour ; no scorn to encounter ; no persecutions and cruel mocking to be borne ; but here we have them all ; so that we have such graces to be exercised, and such difficulties to be encountered, as will never be found in heaven to eternity.

Amongst

* As preachers perform work which angels cannot do, so they are nearer to God's throne, and dearer to Christ than even angels, even now, in this life ; Rev. iv. 6, The angels surround the living creatures, chap. v. ii.

Amongst all the various books * which have been written for the use of students of divinity, and christian preachers, I know of none equal to the Manuductio of Dr. Cotton Mather, especially it

* The principal books written for the use of Students and Preachers that I am acquainted with, are the following.

1. Chrysostom on the Priesthood.
2. Bishop Wilkins's Preacher; there are judicious thoughts, and the best collection of books that were then extant, in this excellent treatise.
3. Dr. John Edwards's Preacher, 2 vols. 8vo.
4. Baxter's Reformed Pastor, republished by Mr. Palmer, 12mo.
5. Dr. Watts's Humble Attempt, which exceeds all the former.
6. Cambray's Dialogues on the Eloquence of the Pulpit, 8vo.
7. D'Oyley's Christian Eloquence in Theory and Practice, translated from Monsieur Gilbert, 8vo.
8. Theodorus, or a Dialogue on Preaching, by Dr. David Fordyce, 12mo.
9. An Essay on the Composition of a Sermon, by Monsieur Claude, translated by Mr. Robinson, of Cambridge, 2 vols. 8vo. This is the largest work, and full of rich notes.
10. Sir Richard Blackmore's accomplished Preacher, 8vo. 1729. This book is little known, in proportion to its worth and excellence.
11. The Minister, in three Parts, by Dr. Gibbons. Here you have a thousand good hints respecting the reading of the best authors, the composing of sermons, and the prudent conduct of life.
12. The Eloquence of the Pulpit, by Dr. James Fordyce.
13. An Essay on Pronunciation, by the same Author.
14. On Pronunciation, by Mr. John Mason.
15. On Public Speaking, translated from the French.
16. Christian Preacher Delineated, by the Editor. 1757. price 6d.

if you consider the smallness of the treatise, and the peculiar pertinency and pungency of the thoughts contained in it.

I have been intimately acquainted with this excellent little book, for thirty-six years past; I first met with it in the study of my dear and honoured friend and father, the Rev. Mr. Hugh Evans, of Bristol, when I boarded at his house, in the years 1744, 1745, 1746. The book has been of exceeding great use to me ever since. I am sorry I did not publish it sooner, for the benefit of the rising generation of gospel ministers. It is with great satisfaction and delight, that I have done it now. Sensible, inquisitive, and pious young students, lie very near my heart. I feel a strong parental affection for them. I earnestly pray that they may rise to superior eminence in every part of their glorious employment. I shall rejoice to see them actuated with a noble and divine ambition to excel their predecessors, in wisdom, dignity, zeal, and diligence; and to see them glorify Christ, and allure a vast number of immortal souls into a vital union with the supreme truth, goodness, and beauty, and thus be for
ever

ever happy in his glorious presence, and infinite love.

To my own dear son, I do peculiarly present this treatise, with my additional notes and observations; and through his hands, I devote it to the service of modest, pious students, of all denominations. I leave it as a monument and proof of my tenderest affection to the churches of Christ, who are deeply interested in its contents; and shall rejoice to find that wise and religious gentlemen of property, are stirred up to do their very utmost towards encouraging a learned and evangelical education of worthy young men, who shall be ministers of the glorious gospel, when our heads are laid in the dust, and our souls adoring the Son of God, in the realms of light and glory.

JOHN RYLAND.

*Northampton,
October 7, 1781.*

MANUDUCTION

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IV. CONTEMPLATIONS on a special and particular PROVIDENCE; or a Demonstration that all Things in Heaven, Earth, and Hell, must needs work for the Good of every Person who fears and loves God the Redeemer; with References to select Books on each Head.

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MANUDUCTIO

A D

MINISTERIUM;

O R

The ANGELS preparing to sound the TRUMPETS.

S E C T. I.

DEATH REALIZED.

INTENDING to give you some directions for your proceeding in the studies upon which you are entering, that you may be prepared and furnished for the work of the evangelical ministry, to which you are designed; I shall not consult the method which any of the twice twelve, *Dissertationes de studiis*, (collected by Elzivir in one little volume) have given you. But the contemplation of death shall be the first point of the wisdom that my advice must lead you to. In the first place, my son, I advise you to consider yourself as a dying person, and one that must shortly put off this earthly tabernacle. I move you, I press you, to remember how short your time is, yea, though it

B

should

should reach to the longest that is ordinarily known among the children of men; and (how much more short it may be made for ought you know, in the early anticipations of mortality;) do this, that you may do nothing like living in vain. Place yourself in the circumstances of a dying person; your breath failing, your throat rattling, your eyes with a dim cloud, and your hands with a damp sweat upon them, and your weeping friends no longer able to retain you with them: and then entertain such sentiments of this world, and of the work to be done in this world, that such a view must needs inspire you withal. Such a numbering of your days, I hope, will compel you to apply your heart unto wisdom; and instruct and excite you to spend your little time in such things, and so industriously, as may be a matter of comfortable reflection at the end of your days. The apprehensions of a dying person are usually so wise, and so much have the right thoughts of the righteous in them, that the best counsel which can be given you, is, child, make haste into them! it cannot be too soon to come into them. They will have a mighty tendency to make you serious, discreet, and industrious, and every way well-advised, and all that your best friends would have you to be. You run the hazard of dying without wisdom, if you delay to come into them; and put far away that which by doing so you will make an evil day. It was not a folly in some of the ancients, to assign the contemplation of death as the main foundation and main exercise of their philosophy;

phy; and the young man will arrive to more understanding than the antients, who does practise upon it. I propose a, *Vive memor mortis*, as what will be the way to the truest wisdom, and no little part of it; and as what will contribute as much as possible for any thing to do, unto a wise conduct in all your affairs. May the thoughts of a dying man come into an early and lively consideration with you, and regulate your intentions, your appetites, your behaviours. My proposal is, that you would set apart proper times, (and be sure, the present time!) to think, what sort of life shall I most approve when I come to die! in what work shall I most wish to have lived, when I see that I am to die? What method and manner of living shall I apprehend the most eligible when my dying hour is come upon me? Behold, what will give to the young man knowledge and discretion!

S E C T. II.

The true END of LIFE.

TH E apprehension of approaching death, one would think, should make you, as soon as may be, begin to live. But you do not begin to live, no, you are dead while you live, until you live unto God. Methinks, I have already prepared you to consider the words which, before I go any further, I shall transcribe for you, from a treatise entitled, The An-

gel of Bethesda, which is yet (I may say, lying at the pool,) unpublished. ‘ Christian, fill thy life with
 ‘ most explicit acknowledgments of the glorious God,
 ‘ and acts of obedience to him. Let even the whole
 ‘ business of thy temporal calling be explicitly designed for an obedience to God. At the same time,
 ‘ fill thy life with good offices to mankind, and with
 ‘ actions that shall be blessings (and make the doer a
 ‘ rich one) unto thy neighbours. This will be living.
 ‘ —*Cætera mortis erunt.* The man who does the
 ‘ most of these things is the longest liver. In three
 ‘ sevens of years, one who lives at this rate may have
 ‘ a longer life than a drowsy and thoughtless wretch,
 ‘ that should get along to nine hundred and sixty-nine.
 ‘ I may make the more free with the number in my
 ‘ expression on this occasion, because the Jewish rabbi’s
 ‘ venture to tell us, that the time lost by Methu-
 ‘ selah in impertinent things, being deducted from his
 ‘ nine hundred and sixty-nine years, he will have no
 ‘ more than ten years of true life left unto him. It is
 ‘ a maxim of truth, *Non annis, sed factis vivunt mor-
 ‘ tales.* And, they have lived longest in the world,
 ‘ who have done the most good in the world.’ So my
 angel.

And now, my son, though I began with recommending to you the thoughts of a death at hand, yet what I mean is, to make a long liver, and in order to it, a true liver, of you.

The true end of life must therefore, as soon as may be, come to be stated and fixed with you, and the fall

ways of sin be no longer walked in. And what can this end be, but, the service of the glorious God? Or, as you have been taught from your infancy, "to glorify God and enjoy him for ever." When you have considered the matter with the deepest meditation, you can settle no where but here, and you can see nothing worthy to be the end of living, but this. May my life be such a continual homage to the glorious God, as He may, through His Christ look down with delight upon. If you terminate in any inferior end, and rise no higher in your aims, than to have your self accommodated with such things as, a carnal mind calls comfortable circumstances; your life, what is it but a perpetual folly, on which you may cry out, *O me nunquam sapientem!* All your achievements, though they should be never so pompous, are but empty futilities. Nay, how little higher do you aim than the beasts that perish? And how much will you deserve the name of brutish, which is the denomination with which your herd is branded in the oracles of God? A little more hair, and crawling upon all four.—And, what the difference! But, O star fallen and choaked in the dust, arise and shine, and let thy light come, and the glory of the Lord be risen upon thee! It is brought about, and the true light shines, when you come to make choice of this, as the main scope of your living in the world; it shall be that the glorious God may be gratified, in beholding through His Christ the homage which I pay unto Him: rendering and procuring acknowledgments to Him in all my ways! and

wisely subordinate all your actions, and all your enjoyments unto it : govern your actions by it, and consider them as parts of that homage ; relish your enjoyments from it, and consider them as helps for that homage ; and often have your explicit thoughts upon it. Come into those right thoughts of the righteous, with which the antients were illuminated, when they determined that, *Uti Deo et frui creaturis*, does in short and at once express all the disorder and confusion that mankind is thrown into. Having such a single eye, your whole conduct will be full of light. But if you have none but some inferior end, in your eye, you will have an evil eye ; your very light will be darkness ; and how great your darkness ! From that hour that you come into this life of God, and thus dwell in God, it is inexpressible how comfortably you will walk with God, and have the blessed God ever dwelling in you. The God who forms the spirit of man within him, has imprinted on your spirit a tendency of return unto Him. This impression is wretchedly suppressed, and sinned away in your fall from God, and the tendency wofully diverted and enfeebled. The faculty, which we call, the conscience, is the testimony of this impression, and is, the work of the law written in the heart. If it must continue under its depravations and encumbrances, what remains of it will be only to inflict the eternal scourges and scorches of a self-condemning mind upon you. Such a recovery of it, as will restore the Most High unto his throne in your soul, so that nothing shall

shall be above Him there, nor shall there be any denial of the God that is above, but the intention of a grateful homage unto the glorious God shall command your whole conduct; this is the highest felicity that you can aspire unto. The very top of what our Great Redeemer has proposed for us, is, an union with God!

Many things there are that pass for wisdom among the children of this world. But this is the grand point, whereof it may be asserted, here is wisdom; let him that hath understanding pass a judgment upon it. The surname of old put upon our Gildas, belongs unto the children of this wisdom, and unto none but those. Until this point be gained, nothing that is truly wise, is to be expected from you. But let your accomplishments be what they will, you stand in the list of those that must have it said of them, What wisdom is there in them? Nay, since the object which a man makes his last end, the same he makes his God, so many low and base, and wrong ends, as those wherein you terminate, until you thus live unto God, are your gods; your life is a course of detestable and abominable idolatries; your portion will be among the idolaters, who shall not inherit the kingdom of God.

It is with the utmost importunity, that I press to have this matter well settled with you. Yea, entreat me not to leave you, nor to return from following after you, until you are brought into this way of living, which distinguishes the excellent of the earth, from those who are but so many carcases falling in the wilderness.

That you may not fall into the hypocrisy of many books, which wear the motto of, *Soli Deo Gloria*, upon them, while the author in reality never aimed any higher than his own admired self, but as a truly learned writer detects him, *Scriptitat sibi ipsi, ac fame suæ, interdum et fami*; Let me labour a little more to explain this most rational mystery of godliness.

God is glorified, when his infinite perfections are beheld and confessed with a suitable veneration; and his glorious Christ is considered with the regards which God has required for Him.

The service of God lies in this veneration; and in the doing and using of those things, that shall be subservient unto it.

Hence, whatever contributes unto the welfare of mankind, and such a relief of their miseries, as may give the children of men better opportunities to glorify Him; this also is to glorify Him.

In glorifying of God, there must be a *legitima scoporum subordinatio*; and you are perpetually to discern, and to design, the subordination.

But see what provision I shall make for you. I purpose anon to lead you into an acquaintance with various tongues and arts; but I can do nothing until you are acquainted first of all, with what I may call, much more justly than that which has been commonly called, the universal discipline.

Wherefore, I will here lay before you, a plan of real and regular living, exhibited in an instrument, in which one whose purpose and manner of life has been
known

known unto you, stated his method of living unto God. It will be no vanity to say, that if the instrument could be shown in as many languages as *Grotius's de Veritate* has appeared in, or as many as paid their obsequies unto *Peireskius*; yea, or as many as they say are spoken in the city of *Cairo*; it could meet with no considerate reader, that would not find something within him that would compel him to justify it.

Here you have, what may challenge the title of *Jmre Binab*, with you.

Sic Vivitur.

‘ With a single eye, to keep up a regular and perpetual aim at the right end of all that I do, and of all that I have; this will be to walk in the light continually. The glory of God is the only right end of all; and it will gloriously lighten the mind that has an eye upon it. But the Lamb is to be, at the same time, the light of such a soul, and a Christ is to be considered; God in that Lord of glory, is to be the object which my eye must be for ever to, if I would not have my foot in the net of the evil ones.

‘ That I may truly live, oh! may the life of God, and of his Christ, be thus manifested in me!

‘ Every thing which the candle of the Lord condemns as an evil thing, I would for ever abhor it, and avoid it; Because it will incur that rebuke, *By sin thou dishonourest God.*

‘ I apprehend every act of obedience to God as a thing

‘ thing which the eye of that infinite one does with
 ‘ pleasure take notice of.

‘ That which procures any act of my obedience to
 ‘ be pleasing unto the infinite God, is the mediation
 ‘ of my Saviour. He has by his obedience to God
 ‘ for me, made expiation for the defects of my obe-
 ‘ dience, and bespoke a gracious acceptance for it.
 ‘ This obedience of his I look upon, and lean upon,
 ‘ as the only righteousness that justifies me. But mine
 ‘ has in it a faint resemblance of that perfect obe-
 ‘ dience which my Jesus has yielded unto God for
 ‘ me; and it is an obedience which the spirit of my
 ‘ Jesus, influencing and actuating of me, is the
 ‘ worker of. Yea, it is more immediately to a glo-
 ‘ rious Christ, and God shining upon me in Him,
 ‘ that I may pay my obedience.

‘ If I may in any act of obedience, or of submission
 ‘ to the will of God, be a grateful spectacle to Him,
 ‘ or, if He may take satisfaction in what He helps me
 ‘ to be, and to do, before Him, this is the highest
 ‘ felicity I can wish for; the top of my ambition; the
 ‘ last end, the main and chief scope of my life. Lord,
 ‘ beyond this, there is nothing that I can ask or think.

‘ Prepared with such sentiments, I proceed now
 ‘ thus to fix my eye upon the right end of all that my
 ‘ hand finds to do, or that God puts into it.

‘ Why do I attend on the daily sacrifices of the
 ‘ closet and of the household?

‘ Lord, I desire now to pay that homage to thee,
 ‘ which

‘ which thou wilt, for the sake of thy Christ, look
‘ down with delight upon.

‘ Why do I give attendance on the public exer-
‘ cises of religion?

‘ Lord, I desire to join with thy people in paying
‘ to thee those acknowledgments which thou art well-
‘ pleased withal.

‘ I would also improve in knowledge and in good-
‘ ness, and so in being what God would have me to
‘ be, by conversing with such truths as I now meet
‘ withal.

‘ Why do I set my self to read the sacred scrip-
‘ tures?

‘ Lord, I desire to pay a due regard unto the trea-
‘ sures with which thou graciously entertainest me.
‘ Yea, I would hear what God the Lord will speak
‘ unto me; and be taught what I may speak, and how
‘ live unto Him.

‘ Why do I, in the way of my studies, go to fill
‘ the chambers of my soul with all precious and plea-
‘ sant riches?

‘ Lord, I desire to furnish my self with such things,
‘ as may render me more qualified for what service
‘ thou mayest call me to.

‘ Why do I compose the discourses, which I ex-
‘ hibit, either in the press or in the pulpit?

‘ Lord, I desire to communicate unto others, what
‘ may animate them, or accomplish them, for living
‘ unto God.

‘ Why do I make any of my visits to any of my
‘ neighbours?

‘ neighbours ? Or, countenance their visits unto
‘ me ?

‘ Lord, I desire to let fall something in the con-
‘ ference that may be for the good of the company,
‘ even, that more may be known of thee, and done
‘ for thee, from what passes in it.

‘ And, when I propose to ingratiate myself unto
‘ any people by the civilities of conversation, it shall
‘ be, that I may gain thereby the better advantages to
‘ prosecute good purposes upon them.

‘ In conversation, I would especially lay hold on
‘ all advantages to introduce as much as I can of a
‘ lovely Christ into the view of all that I come near
‘ unto.

‘ My journies must, like my visits, be for nothing,
‘ but that God may be served in them.

‘ Why do I eat or drink ?

‘ Lord, I desire nothing but that I may be strength-
‘ ened for the work, which thou hast assigned unto me.

‘ What of the table may, for quality or quantity,
‘ indispose me for thy work, I will for that cause
‘ avoid it.

‘ And I will affect most, what I find most useful
‘ to me for the work before me. Lord, I would have
‘ my appetites entirely regulated from this considera-
‘ tion.

‘ Why do I allow sleep to my eyes, or slumber to
‘ my eyelids ?

‘ Lord, I desire to have my spirits recruited for that
‘ work, wherein I delight to do thy will, O my God.

‘ In

‘ In using of remedies for the relief of any maladies, I am to be actuated from the same consideration ;
‘ that what hinders me from comfortably proceeding
‘ in the work of God may be removed.

‘ Why do I trim, cleanse, adorn my body ?

‘ Lord, I desire to recommend my self unto them,
‘ unto whom I would be acceptable in my endeavours
‘ to convey something of thee unto them.

‘ Why do I suffer my self to be persuaded into any
‘ brief diversions ?

‘ Lord, I desire, that by a little unbending of my
‘ bow, and remitting the intenseness of my essays to
‘ do good, I may the more harden it into a bow of
‘ steel ; and return with more vigour to the work of
‘ my God.

‘ But, I will watch for all opportunities to carry
‘ on essays to do good, in the midst of my diversions.

‘ Why do I write any letters ?

‘ Lord, I desire now to do something that thou
‘ wouldest have to be done.

‘ And, if I can interweave any mention of any matters in and for which, I may bespeak thee to be
‘ adored, it shall be mentioned.

‘ I will add this article to this point of my living
‘ unto God. The several petitions which I carry to
‘ the glorious God in my supplications, I would very
‘ distinctly examine, what aspect they have upon the
‘ service of God ? If I can see none, I will drop them
‘ and lay them aside. But the view of an holy aspect
‘ in them, and if the voice of my supplications

‘ truly

‘ truly be, let God be glorified, that shall invigorate
 ‘ them.

‘ But, finally; what is it that gives me a relish for
 ‘ the comfortable things that are bestowed upon me?
 ‘ What are the things which delight my soul in the
 ‘ comforts which abate the sorrows of my pilgrimage?

‘ Lord, thou shalt be the joy of my joy.

‘ None of these things are to be my enjoyments;
 ‘ they are to be but instruments.

‘ There are sensual delights, which I may law-
 ‘ fully taste, but always thankfully, in compliance
 ‘ with the order, wherein the God of nature has made
 ‘ them agreeable to the senses. His bounty is to be
 ‘ tasted in them; and as being the effects of that, they
 ‘ are to be delectable.

‘ The sweet of my bodily nourishments must lie,
 ‘ not in their being so much suited unto my palate,
 ‘ as in the support they bring me for the service of my
 ‘ God.

‘ This also is that which makes the rest of the la-
 ‘ bouring man sweet unto him.

‘ How far are my possessions of lands or goods, or
 ‘ money, to be sweet unto me? No farther than as
 ‘ they are helps to me in the work of God. And they
 ‘ are never to be used by me, but when something
 ‘ that I may count a work of God, is to be carried on.
 ‘ All my expences are to be on something that God
 ‘ would have to be done: and so to spend, should be
 ‘ as pleasant unto me, as it can be, to gain or save.

‘ When I am a married man, I am doing my duty

‘ to

‘ to God, in conforming to the ninth of *Ecclesiastes*
‘ and the ninth.

‘ My children are valuable, and very relishable
‘ things. My reason is; they are the subjects of thy
‘ kingdom, O my God and Saviour: and thou hast
‘ made me related unto them, and they are by thee
‘ committed unto me, as precious things, in singu-
‘ lar circumstances, to be through my cultivation
‘ and erudition and instruction, more than any others,
‘ rendered such servants unto thee, as thou mayest
‘ account for a generation.

‘ My friends are some of my good things. That
‘ which makes them so, is the good I may do to
‘ them, or I may do by them. And further, I would
‘ not know them.

‘ Lord, the things which discover thee to me, shall
‘ therefore and so far, be sweet; and the more disco-
‘ very they make of thee, the sweeter they shall be,
‘ unto me.

‘ What and where my relish for books, which I
‘ may be hungry for? Lord, because I shall see thee,
‘ or serve thee, the more for the reading of them.

‘ I do not merely once for all, settle upon these
‘ right ends, for the center of my life, and the con-
‘ secration of my all unto my God and Saviour, but
‘ I would often, often, even as often as I can, expli-
‘ citly consider them. And if any thing occur,
‘ wherein I cannot see these right ends answered, I
‘ would be loth to meddle with it.’

As

As an epilogue unto this instrument, I would subject the weighty words, which a dear brother of mine, a professor in the Frederician University, who understands this way of living, has upon it. *Omnia ita facienda sunt, respectu habito ad Gloriam Dei; ut, etsi non semper actus adsit hujus intentionis, omnia tamen fiant ex habitu et generali proposito nunquam mutando. Sed tamen actualis intentio, et crebra ejus repetitio, plurimum prodest. Conscientiam enim conservat tranquillam, animumq; ob sinceram intentionem bene sibi conscius, reddit Lætum, et in opere ipso alacriorem ac circumspectiorem.*

S E C T. III.

REGENERATION ESSENTIAL to a GOOD PREACHER.

BUT you will not come to this, until the glorious God of all grace, give you a new heart, and cause a regenerating work of His grace to pass upon you, and by sanctifying impressions of His Holy Spirit upon you, call you to His glory by Christ Jesus. A carnal mind in you, full of enmity against God, will have perpetual aversion for this living to Him, till He shall by his verticordious influences, heal distempers which you have contracted in and by your departure from Him. Your conversion to God, must be accomplished, or else you will have no heart, nor skill, nor strength, for that life of piety, which
must

must be laid in the foundation of all the good, that is to be expected by you, or from you. Now that you may arrive to all the blessedness of a sinner converted from the error of his way, and a soul saved from death, I will briefly describe to you that process of repentance which you must go thorough, and which every man that lives, and knows that he shall, but not when he shall, see death, is out of his wits, if he do not immediately come into. For this purpose, I need not alter the direction that my Cælestinus has already given you; you have in unalterable strains had the sum of the matter.

‘ Take a proper season for it, and, my son, the present season; I say, immediately! Therein, first, humbly and indeed, lying in the dust, own yourself unable to do any thing effectually of yourself in changing of your heart, and bringing your soul to be informed and affected as it ought to be. Say, O glorious God, I justly perish, if I do not come unto thee; but if thou draw me not, I shall never come unto thee. Yea, and therewithal, humbly own, that if ever God changed your heart, and enable you to do any good thing, there must be triumphs of sovereign grace over the basest and blackest unworthiness in it. Say, Lord, I am utterly unworthy that thou, who alone hast the words of eternal life, shouldest ever speak them unto me, and cause me to live.

‘ Under such an humiliation, go on, and lay before yourself a catalogue of things forbidden, and

‘ things required, in the ten commandments, loathe
‘ and judge yourself before the Lord, for the innum-
‘ merable evils, which beholding yourself in this glass,
‘ you will see encompassing of you. Let your con-
‘ tempt of the gospel, and your neglect of the Jesus,
‘ who would save you from these innumerable evils,
‘ be thrown as a yet more heavy weight into the scale.
‘ But then, go back as far as your original sin, the
‘ sin of the first hearkening to the old serpent, and
‘ the venom derived from thence, which is the origi-
‘ nal of all your actual sins; the corrupt fountain,
‘ which has run into the streams of the actual enormi-
‘ ties and iniquities, with which your life has been
‘ polluted. Own upon it; O great God, thou art
‘ holy and righteous in all the sad things that have
‘ ever been inflicted on me, and hast punished me less
‘ than my sins deserve. I deserve to be stript of all
‘ that may be at all comfortable to me; I deserve to be
‘ scourged with sore plagues and of long continuance;
‘ I deserve to be thrown into the place of dragons,
‘ and be punished with the devil and his angels.

‘ Now, behold the Son of God made flesh in the
‘ blessed Jesus, and proffering to do the part of a medi-
‘ ator for you; yea, making himself responsible for
‘ the debt of his people to the law of their God. Be-
‘ hold him undergoing the punishment which was
‘ due to you for your sin, and with bloody sufferings
‘ making a sufficient expiation that you may not be
‘ punished for it. Behold him fulfilling all righte-
‘ ousness, in doing alway the things that please the

‘ Father;

' Father; that so you may have a lot among the
 ' righteous. Admire the free grace of the glorious
 ' God, which allows you to make this plea, for your
 ' justification. Plead it, that you may be justified.
 ' Plead it, with a comfortable persuasion of your find-
 ' ing a kind reception with your Saviour. Do not
 ' think, that you honour, but that you reproach
 ' your Saviour, if you doubt your kind reception
 ' with him.

' At the same time, take up a full purpose of heart,
 ' that you will cleave unto the Lord. Let your heart
 ' be fixed in a strong purpose to deny all ungodliness
 ' and worldly lusts, and lead a godly, and a sober, and
 ' a righteous life. But resign yourself up unto your
 ' Saviour, that He may by his holy Spirit make you
 ' perfect in every good work to do His will, and work
 ' in you that which is well pleasing in the sight of
 ' God. Wholly despair of doing any thing that is
 ' holy and just and good, any further than you have
 ' your Saviour strengthening of you.

' Thus you have done, what you have to do, that
 ' you may lay hold on eternal life. If God be with
 ' you in this action, your conversion to God is now
 ' accomplished. Every thing in heaven and earth
 ' and hell now looks with a most joyful aspect upon
 ' you.

This, with ardent and constant cries to the gracious
 God, who giveth wisdom to them that ask it of him,
 is the way to come into the experience of a principle
 infused from above into you, that shall be indeed

Christ formed in you ; and Christ living in you, will enable you to do and to bear what you shall in the Christian life be called unto. A principle of piety, even, the love of God, thus produced in you, shall be the root of the righteous, in you, perpetually bringing forth fruits of righteousness, which are by Jesus Christ unto the glory of God. This principle will incline you to endeavour all possible conformity to your Saviour, in hating and shunning every thing that the light of God in you shall condemn as an evil thing ; and in filling your life with acts of devotion towards God, and benignity towards men ; and in behaving yourself as remembering the eye of heaven always upon you ; and in approving yourself ever a good steward of the manifold favours that heaven bestows upon you ; and in suffering afflictions after a becoming manner ; and in hoping and waiting for the joy set before you in the heavenly world. A principle and an attainment and a blessedness, infinitely preferable, not only to all the wealth in the world, but also to all intellectual accomplishments and embellishments : And without which, all the ornaments, on which the great men of the earth value themselves, are but gilded vanities : Nor will you, being destitute thereof, have any other advantage of the lustres you are seeking after, than to have your lamp go out in obscure darkness, and expire with such a woeful complaint as that ; *Qualis artifex pereo !* The meanest labourer with his hands, even a John Urich, having the fear of God in him, will be more excellent

cellent than you, or indeed than one who has carried a baton in his hands, but has gone on without God in the world; and he will come to a better end, than that wherein you must mourn at the last, with him who said, *Surgunt indocti et rapiunt cælum; nos cum nostris doctrinis mergimur in infernum.*

I am inexpressibly concerned, that you may have an unblemished youth, and not be left unto such falls now in your youth, as may cause you to go halting all your days: yea, that you may be such a pure Nazarene, and preserved more particularly from criminal and abasing unchastities, and most particularly from detestable onanism, that you may be able to say, ah, Lord God, my soul has not been polluted from my youth up. I cannot think of a more effectual preservative, than such a conversion to God, as I now exhort you to.

S E C T. IV.

ZEAL TO DO GOOD BETIMES.

CERTAINLY, you will be brought now without much difficulty, to what I next proceed unto! Being thus brought into an happy state of reconciliation to God, you are prepared, yea, you cannot but be disposed, now to hearken unto such subordinate counsels as I am now to offer you: Whereof the first will be, that essays to do good, may fill your

life, and be the very spirit and business of it, and the principal delight. The motto which an English lord has upon his coat of arms, is what I propose to your continual ambition; *Ut profim*. And, my son, my advice to you, is, begin betimes to take that noble question into consideration, What good may I be capable of doing in the world? Have stated and proper times for it, and these as often as may be, to consider on the question; and keep a record of your purposes. First with an humble and mournful sense of your own barrenness, and sensible how much you want that wisdom, which is to find out well-advised inventions, look up to God your Saviour, that by Him, (who is the wisdom of God) living in you, and leading of you, you may obtain a fair view of the opportunities to do good, which He has put into your hand, that they may not be a price in the hand of a fool; and a clear view of the methods to be taken that this good may be prosecuted, and your desire sweetly accomplished. Then proceed and enquire.

Enquire; first, What shall I do for my self, that I may my self improve in knowledge and goodness; and the ends of those means, which the divine cultivation employs upon me?

Enquire, next; What shall I do for my several relatives, my kindred according to the flesh; that I may prove a blessing in each of my relations? Take a catalogue of them; and successively bestow distinct thoughts upon them all.

Then

Then go on to take some cognisance of the several societies to which you stand related ; especially the church whereof you are a member, [and the college, if you belong to that !] Yea, the town, and the land, whereof you are an inhabitant.

Think, what good is to be proposed and promoted here ! To what an extent, O dear son, and pleasant child, may thy projections carry thee !

Particular persons in your neighbourhood may now also, be found out, as objects that good may be done unto ; the poor for to be relieved ; the sick for to be visited ; the sad for to be comforted ; and those that are out of the way, to be reclaimed from the error of their way. Many of those whom you have distinguished in thus doing of good unto them, you will find prove monsters of ingratitude. But let not this dishearten you. God is now trying of you, whether you will do good for the pure sake of good ; and you will this way have recompences ascertained unto you, in the harvest, when, whatsoever good thing any man does, the same shall he receive of the lord.

But, because your own capacities to do good may be greatly limited, you should also have a time to think ; what good lying out of my reach may I see others capable of doing more than I ? And hereupon become an humble adviser unto them. Yea, I could wish, you would betimes make it a rule for your conduct ; that you will as far as you can, always endeavour a profitable conversation ? and in every company think, whether you may not with decency let fall
some

some word, which they may be the wiser or the better for ; and every one go from you *Aut doctior, aut melior*, for you.

Your opportunities to do good, may at first be very small, and under very narrow limitations. Nevertheless I press you to begin betimes, your enquiries after them, and your actions upon them ; and expect that though the beginning be but small the latter end shall greatly increase. That word, *Habenti dabitur*, will be remarkably and conspicuously fulfilled unto you, by the all-governing providence of him, who has all opportunities to do good, entirely at his disposal. Your circles will grow wider and wider ; and anon expand unto dimensions beyond what you could at first have imagined. And, I hope, you will esteem your opportunities, as your incomparable treasures. While others are hunting and grasping after the fordid wealth of this world, which will presently be found all vanity, vanity ! You will reckon your advantages to promote the kingdom of God, and the welfare of men, as much more valuable riches. You will be as thankful to any one, who informs you of a point wherein you may do some good, as if he had presented you with a wedge of gold : And your maxim will be, *Divitiis abundet per me licet, quisquis voluerit ; In operibus mea sit abundantia.*

But then, you must not be so weak as to imagine, that this way of living will recommend you to the favour of this world. A sedulous doer of good will certainly find himself more exposed than other men,

to be ill-spoken of; greatly maligned, reviled, slandered. Here, patience must have its perfect work. I may say, here is the patience of the saints. Yea, I must say, be very courageous.

I will conclude this matter with the words of one who knew what he wrote. ' Were a man able to write in seven languages: could he converse daily with the sweets of all the liberal sciences, that polite men ordinarily pretend unto; did he entertain himself with all the ancient and modern histories; and could he feast continually on the curiosities, which all sorts of learning may bring unto him: none of all this will afford the ravishing satisfaction, much less would any grosser delights of the senses do it, which he might find in relieving the distresses of a poor, mean, miserable neighbour; and which he might much more find in doing any extensive service for the kingdom of our great Saviour in the world, or any thing to redress the miseries under which mankind is generally languishing.

S E C T. V.

THE RIGHT END OF STUDIES FIXED.

YOU are now in the pursuit of that learning, and those ingenious and mollifying arts, which may distinguish you from the more uncultivated part of mankind,

mankind, and may accomplish you to claim a place among them, who are the blessings and beauties of their generation. Concerning this, what I do in the first place advise you to, is, to fix the end of all your studies, and let this be what it ought to be. Let Vives's motto, *Oculus ad scopum*, have its influence upon you in your whole course of all your studies. If you aim no higher nor better, than to render yourself considerable, and make a figure among your fellow-mortals, or perhaps, to gain a comfortable subsistence in the world, all you do is wrong and mean, and vile, and the holy God looks down with abhorrence upon you. A Bernard is not the only Christian, who has had a true sight of the vanity, with which the studies of the most that seek after knowledge, are carried on, and pronounced those the only right students, *Qui ad hoc volunt intelligere ut benefaciant*. I hope it would not be unintelligible unto you, if I should recommend unto your emulation, a flight of one, who though I find him in the cursed city, here it spoke like one of ours; Lord, I had rather, could it be without sin, that all should hate me, than that they should love me for myself: If all the world hate me, I should have but what is mine; if they should love me for myself, they would usurp what is thine. But thus much I cannot but wish for; that you may sometimes be inspired with sentiments, by which the idol that has more votaries than that on the plain of Dura, that is to say, self, may be dethroned with you. Be aware of it, that the most of people who shall honour

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you, and admire you, and applaud you, will terminate in you, and look no further than the worm they look next upon: God will not have his praises in what is done for you, and by you. God, without whom, and before whom, you are as nothing, will not be remembered; and all will be as nothing, in remembrance of none but ashes. A sacrilegious idolatry will be committed! But a true servant of God, will even deprecate it, as an infelicity, to be made the object of this idolatry: And wish, Lord, let those that fear thee, and will see thee through me,] be those that shall turn unto me. The love of God, must make you chuse rather to be left unregarded in the world, than to have those regards paid unto you, wherein the infinite God, the first and the last, shall be robbed of his glory, which he will not give unto another. Yea, be prepared for obscurities, and for indignities, and be reconciled unto them upon this account, I am now delivered from any danger that the robbers of God may make an idol of me! But having thus forbidden you the wrong ones, I will tell you, what is the right end unto which it were to be wished, that your studies may be consecrated.

When you are upon seeking an acquaintance with any languages, let your aims be these; I desire to come at those treasures, which these tongues may be keys unto; and this, that so I may be the better furnished for that service of God, which I may be called unto.

When

When you are upon seeking an acquaintance with any sciences, let your aims be these; I desire to gain those illuminations which may be necessary for an instrument of good unto others; and this, that so I may be the better qualified for that service of God, which will require a workman that need not be ashamed.

When you are upon reading any book, let your aims, for ever be of the same importance.

To strengthen my advice, I will transcribe some words of the celebrated Lord Chief Justice Hale, who in his account of the good steward, says, 'I carried along with me, in all my studies, this great design, of improving them, and the knowledge acquired by them, to the honour of God's name, and the greater discovery of his wisdom and power and truth, and so translated my secular learning into an improvement of divine knowledge. And had I not practised this design in my acquits of human learning, I had concluded my time mispent; because I ever thought it unworthy of a man that had an everlasting soul, to furnish it only with such learning, as would either die with his body, and so become unuseful for his everlasting state, or that in the next moment after death would be attained without labour or toil in this life.

Having thus fixed the right end of your studies, let the view of it make such an impression upon you, as to produce a marvellous industry in your prosecution of it: and quicken you to observe that maxim, do with thy might, what thy hand finds to do. Remember this; there never was an eminent, who was not

industrious man. You must be diligent in your
business, if you would hope to stand in any desirable
circumstances before that great king, unto whose holy
service you are dedicated.

That you may not suffer a vile impediment in your
studies, and avocation from them, I do now particular-
ly warn you against the senseless folly of an entangle-
ment in any foolish amour, while you are yet a stu-
dent in the college. It is time enough, to think
of marriage, when your condition in other circum-
stances as well as that of age, will qualify you to make
a wise choice, in a point, which a very great felicity,
or a very great calamity, for the rest of your days,
will turn upon.

S E C T. VI.

STUDY OF THE LANGUAGES.

THE regulation of your studies, is what I would
now proceed unto. And for this, though the
regulæ studiorum, written by Chytræus, be a book
which I can heartily commend unto your perusal, yet
being written an hundred and twenty years ago, I
shall not think the perusal of that sufficient for a stu-
dent in our days. I must further accommodate you.
And here, humanity would complain of me, if I
should forbear to tell you, that the Latin tongue which

is

is more known and used than any upon earth, except the Arabic, is what you should for many reasons labour to be ready at; and able not only to write, but also to speak in it, with fluency as well as purity; and confute the common observation, that though Englishmen do often write [call Spencer and Burnet, for two witnesses,] the best Latin in the world, yet they often speak it but indifferently. For this purpose you will do well frequently, both to employ your pen, for composing discourses or epistles in it; and likewise to maintain frequent conferences in it, with such as understand the phrases and beauties of it. Indeed, I know not a prettier way than this; translate into English the paragraphs of some author who writes very good Latin [say, the *Enchiridion Precum* of a *Boehm*]; and then again, laying aside your author, turn your own English into Latin; and so compare that with, and correct it from, your authors. But at the same time, you should familiarize yourself with the style of some authors, whose Latin cannot but ever charm you with its elegancies. On this occasion, I am as far from inviting you into the gust of Linacre, as great a critic as most we have had for the Latin tongue, who *Ciceronis dictionem, nunquam probare potuit, nec sine fastidio audire*; as I am from inviting you into the Ciceronian bigotry of a Bembo, or, to be as afraid as Longolius was of using the word, *Possibile*. But yet I will presume upon so much of paradox, as to offer you my opinion, (though I know what censure a Quintilian would pass upon me, for saying)

saying) that the Latin of an Erasmus, of a Calvin, or of a Witfius is preferable unto Cicero's; yea, to make up the mefs, I am content that poor Castellio too be introduced.

From Rome you must needs pafs to Greece. And I cannot but wish you so much a Grecian, as not only to understand your Greek Testament, better than they do ordinarily at this day in Athens, in which of all places, it seems they now speak the worst Greek that is any where spoken; but also, that you may at least be able to read a Chrysostom of the Savilian edition; and not enjoy the fathers only in the Latin translations, in which alone, the Roman Catholics, (agreeably indeed unto the name of their church) now generally chuse to publish them and peruse them. However, I cannot encourage you, to throw away much time, upon an accurate skill in the Greek accents: But rather wholly to drop them, when your quill comes to convey any Greek into your pages. For, as the writing of Greek otherwise than in capitals, was introduced in later ages by the monks of Egypt, who borrowed the smaller letters now used from the Coptic; so, one shall hardly find any accents on the Greek, in any manuscripts written above eight ages ago: nor was the invention of the accents, with which our Greek is now encumbered, of any other than a musical intention. And, Vossius, with Henninius after him, are not the only gentlemen, who have declared earnestly against pronouncing the Greek according to the accents:

cents : I pray, how would a verse of Homer sound, if it were so pronounced ?

But for the Hebrew, I am importunate with you. And the more so, because it is one remarkable instance of the depraved gust, into which we are of later years degenerated, that the knowledge of the Hebrew is fallen under so much disrepute, as to make a learned man almost afraid of owning that he has any thing of it, lest it should bring him under the suspicion of being an odd, starved, lank sort of a thing, who had lived only on Hebrew roots all his days. What would an Amama, and the rest of the brave men, who shone in the former age, and had souls like the gates of a temple, say, if they might rise and see the men of this generation ! It is true, the knowledge of the Hebrew is, contrary to the old maxim, *Difficilia quæ pulchra*, with very little difficulty attained unto. Even our little damsels, like Blæfilla, the daughter of Paula, (concerning the mother of whom Jerom reports the same, that he does of the daughter,) make nothing of coming at this uncommon ornament. And Cooper says, truly, that if students would spend as much time at it in a morning or an evening, as they mispend on an unprofitable pipe of tobacco, they would in a few days be masters of it. It is also to be owned, that there appears nothing more impertinent, than a little Hebrician, vapouring and swaggering, as if he had all the learning in the world ; and laying hold on all occasions to throw out an Hebrew clause or word, for nothing but the ostentation of his mighty accomplishment.

ment. Nevertheless, the knowledge of the Hebrew, is to be valued and pursued on this design; it will enable you to penetrate further into the deep things which the Spirit of God has laid up in His oracles, than you could possibly do, by seeing them only in some translation. Though with much more cause than the modest Melancthon, I may confess *Me vix primis labiis degustasse Hebraicas literas*, yet as he declared, what Hebrew he had helped him so much in his judgment of the greatest matters, he preferred it before all the wealth of a kingdom, so, I may humbly declare, I scarce ever take an Hebrew bible into my hands, but I am gratefully surprized with something I never thought of; I ever have some new view, and see something I never saw before. So that I do not wonder at Luther for making a serious protestation, that what knowledge he had of the Hebrew, was of more use and more price to him, than the greatest heap of gold that could be set before him.

Indeed, I cannot but wish, that a knowledge of the Syriac may come in, as an appendix to your knowledge of the Hebrew: not meerly because it was the mother-tongue unto the writers of the New Testament [which is the reason that we have no Greek word of the dual number in all the New Testament; for that number is what the Syriac is a stranger to:] But chiefly because the most valuable and serviceable version that we have of the divine oracles, and what may be of most authority in many important points to clear up the sense of them, is the Syriac. And

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having once got the Hebrew, you will find the Syriac easily come-at-able.

For the living tongues, it is a matter of some speculation, that almost all the Protestants in the world, speak the Teutonic and what is derived from it; almost all the Romanists are found in the derivations from the Latin; the Greek church is mostly in the Sclavonic. If you intend any service to the kingdom of God abroad, you may here take your choice. But if you have any time in your short life to spare for the living tongues, the French will be sure in the first place to court you. And, though the compliment which the nations of Europe have paid unto that language, has looked like a paving of the way, (which doubtless, the French academy have had in their eye) for the extending of a covetous and ambitious monarchy, to what will never be accomplished; yet, for the sake of your admission to the reading of many French books that may be worth your perusal, I do not forbid your learning of it. This, the rather, for that albeit the English tongue is capable of being made the most expressive, and the most copious in the world, and is in these regards much superior to the French; nevertheless, it may be observed, there is no man who has the French Tongue, but ordinarily he speaks the neater English for it.

And yet concerning the languages in general; the time allowed for them, should certainly be proportioned unto the use you are like to make of them. Dr. More governing himself in the study of the oriental tongues

tongues by that rule, pleasantly and modestly compared himself unto the man who passed by a garrison with an horse shoe at his girdle; which received and repelled the bullet shot upon him: On which he observed, that a little armour if well placed, will be sufficient. I have known one who has been able to compose and publish things in seven languages; and yet confessed to his friends, that he could never get the time to furnish himself with much more than the armour of his well placed horse shoe. But be sure, so much of the armour as you cannot but foresee you may have occasion for. — So much I insist upon. I am far from urging you to study so many languages as the epitaph of that great and good physician Kirstenius, ascribed unto him the knowledge of.

SECT. VII.

STUDY OF THE SCIENCES.

THE languages you will consider, but as instruments to come at the sciences wherewith you would propose to go skilfully about the work which your God shall call you to. And esteeming them as rather helps to erudition than any parts of it, you will no more value yourself as a scholar for them, than the bare having of tools would make one to boast himself an artist.

If you would make a short work of all the sciences, and find out a north-west passage to them, I cannot think of any one author, that would answer every intention so well as Alsted. I take him, to have been as learned a man as ever was in the world; and there being so little use made of his concise exhibitions, is to me, one of the things that I cannot but wonder at and scarce know what to make of.

Instead of squandering away your time, on the rhetoric, whereof no doubt, you thought, your Dugard gave you enough at school; and upon all the tropes and schemes whereof a just censurer well observes, *Possunt una atque; altera hora ita notari, ut eorum notitia per omnem ætatem sufficiat*; and the very profession whereof usually is little more than to furnish out a stage-player; my advice to you, is, that you observe the flowers and airs of such writings, as are most in reputation for their elegance. Yet I am willing that you should attentively read over Smith, his, *Mystery of Rhetoric Unveiled*, that you may not be ignorant of what figures they pretend unto.

But I will take this opportunity to tell you, that there is no where to be found any such rhetoric, as there is in our sacred scriptures. Even a pagan Longinus himself, will confess, the sublime, shining in them. There can be nothing so beautiful, or so pathetic as the figures every where used in them. They are life. All meer human flourishes are but chaff to the wheat that is there. Yea, they are an hammer that breaks the rocks to pieces. In them the God of

glory

glory thunders, yea, does it very marvellously ! There is in them that voice of the Lord which is full of majesty. For the pulpit-oratory, which is what you have in view, there can be nothing more adviseable than to be a master of scripture-phrases, and employ them with an agreeable ingenuity on all fit occasions. I will add, I know not but a Lamy, in his *L'Art de parler*, may give you some hints that may be not un-
useful to you.

Nor can I encourage you to spend very much time in that which goes under the name of logic. If my excellent friend Langius, in his noble *Medicina Mentis*, (which I commend unto you to be diligently perused, as an introduction to all your studies of the sciences,) had not compelled me to a contempt of the vulgar logic learnt in our colleges, as a sort of meer morology, yet a little serious recollection would have brought me to it. What is there usually got by the vulgar logic, but only to be furnished with a parcel of terms, which instead of leading the mind into the truth, enables one rather to carry on altercations and logomachies, by which the force of truth may be at pleasure, and by some little trick, evaded. The power and process of reason is natural to the soul of man ; and those masters of reason who argue the most rationally, and make the most rational researches into the true state of things, and who take the most reasonable measures for their conduct, and who in all things arrive to the most notable discoveries, I pray, what sort of logicians are they ? Either they never once

read a page of any *Burgeſdicuſius*, or elſe they have un-
 learnt and forgot all their vulgar logic. I am ſure
 they rarely trouble their heads to recall the old rules
 which they have recited unto their tutors. To ex-
 hibit in the pompous form of an art, what every one
 does by meer nature and cuſtom, and fabricate it into
 ſuch a ſhape as that of the vulgar logic, and with
 ſuch trifling applications and illustrations as it is
 uſually done, appears as impertinent as if one ſhould
 with much formality teach the art of eating or drink-
 ing or walking. And it might with equal ſolemnity,
 be ſhown what points of regular management are ex-
 emplified by the boys playing at their marbles. The
 moſt valuable thing in logic, and the very termina-
 tion of it is the doctrine of ſyllogiſms. And yet it is
 notorious, that as all ſyllogizing is only to confirm
 you in a truth which you are already the owner of, ſo,
 no logic has yet given us all the ſeveral ways of ſyl-
 logizing that may be run into; and it is as notorious,
 that while an expanded ſyllogizing is reckoned no
 other than an indecency in ordinary writing as well
 as talking, our only ſyllogizing is that which we call,
 an enthymeme: ſuch a thing is evident, and therefore
 ſuch a thing to be inferred from it is alſo evident.
 Notwithſtanding, leſt we ſhould offend them, go dip
 into your logic. But count it enough, if you have
 gone through a Milton, or a Gutberleth, or a Watts.
 Indeed, ſome treatiſes that clear up the maxims of
 reaſon, and may ſtrengthen you and ſharpen you in
 the uſe of it, you may do well to look into. The

Ars Cogitandi, may pass for one of those: and though, for some reasons, I would be excused from recommending an essay of human understanding, which is much in vogue, yet I can approve your perusing of Oldfield, his *Improvement of Reason*. But for the vulgar logic, I must freely say, you lose time if you steer any otherwise in it, than, touch and go.

What I say of logic, I say of metaphysics; which a learned man too justly calls, *Disciplinarum omnium excrementum*, though she would set up for the queen of sciences. If you have got a Maccovius, or a Jachæus into your head, you have as much as I should care for: to which indeed, some acquaintance with a Cusanæus, or some such fencer for distinctions, may be added. But then to weave any more cobwebs in your brains; to what purpose is it? This, however, is one of the things which I will affirm constantly; that as a Suarez, than whom you cannot easily find a greater dealer in metaphysics, after all, declared the hours which he took in studying and examining, and rectifying his own heart, were of infinitely more use and worth to him than all his metaphysical and voluminous lucubrations; you shall in like manner find, that you may easily employ your hours to better purpose than in metaphysical and imaginary disquisitions.

As for ETHICS, though such things as the *Ethica Christiana* of a Daneus, be among the things which cannot be spoken against, yet of that whereon they employ the plough so long in many academies, I will venture

venture to say, it is a vile thing; and no other than what honest Vockerodus has justly called it; *Impietas in artis formam redacta*. It is all over a sham; it presents you with a mock-happiness; it prescribes to you mock virtues for the coming at it: and it pretends to give you a religion without a Christ, and a life of piety without a living principle; a good life with no other than dead works filling of it. It is not amiss for you to know what this paganism is; and therefore you may, if you please, bestow a short reading upon a Golius or a More: but be more of a christian than to look on the *Enchiridion* of the author last mentioned, as, next the bible, the best book in the world. Study no other ethics but what is in the bible; and consult such books as the *Verus Christianismus* of an Arndt, whereby hundreds of thousands have been brought into the life of God.

So much ethics as treats, *De decoro*, and may instruct you in the rules of behaviour, I heartily commend unto you. And yet, even these are best learnt by a wise observation of what you see passes in the conversation of politer people: and by wisely considering how they are indeed all contained in that one word, MODESTY; which renders every one his due, and assumes nothing undue to ones self: or, comprized in that one maxim, Do and say nothing that may be justly offensive to the company. The truth is; the most exact and constant rules of behaviour will be found rules of christianity: for which cause it pleased our glorious Redeemer more than once to

give them. Every christian, as far as he keeps to his own rules will be so far a gentleman. And for this cause, I again advise you to a careful study of them.

S E C T. VII.

OF POETRY AND STYLE.

POETRY, whereof we have now even an *Antediluvian* piece in our hands, has from the beginning been in such request, that I must needs recommend unto you some acquaintance with it. Though some have had a soul so unmusical, that they have decried all verse as being but a meer playing and fiddling upon words; all versifying, as if it were more unnatural than if we should chuse dancing instead of walking; and rhyme, as if it were but a sort of morisco dancing with bells: yet I cannot wish you a soul that shall be wholly unpoetical. An old Horace has left us an art of poetry, which you may do well to bestow a perusal on. And besides your lyric hours, I wish you may so far understand an epic poem, that the beauties of an Homer and a Virgil may be discerned with you. As to the moral part of Homer, it is true, and let me not be counted a Zoilus for saying so, that by first exhibiting their gods as no better than rogues, he set open the flood-gates for a prodigious inundation of wickedness to break in upon the nations, and was one of the greatest apostles the devil ever had in the world.

world. Among the rest that felt the ill impressions of this universal corrupter, (as men of the best sentiments have called him,) one was that overgrown robber, of execrable memory, whom we celebrate under the name of Alexander the Great; who by his continual admiring and studying of his Iliad, and by following that false model of heroic virtue set before him in his Achilles, became one of the worst of men, and at length inflated with the ridiculous pride of being himself a deity, exposed himself to all the scorn that could belong to a lunatick. And hence, notwithstanding the veneration which this idol has had, yet Plato banishes him out of a common-wealth, the welfare whereof he was concerned for. Nevertheless, custom or conscience obliges him to bear testimonies unto many points of morality. And it is especially observable, that he commonly propounds prayer to heaven as a most necessary preface unto all important enterprizes; and when the action comes on too suddenly for a more extended supplication, he yet will not let it come on without an ejaculation; and he never speaks of any supplication but he brings in a gracious answer to it. I have seen a travesteeing high-flier, not much to our dishonour, scoff at Homer for this; as making his actors to be like those whom the English call dissenters. But then, we are so much led into the knowledge of antiquities by reading of this poet, and into so many parts of the recondite learning, that notwithstanding some little nods in him, not a few acute pens besides the old bishop of Thessalonica's,

Thessalonica's, have got a reputation by regaling us with annotations upon him. Yea, though one cannot but smile at the fancy of Croese, who tries with much ostentation of erudition, to show that Homer has all along tendered us in a disguise and fable, the history of the Old Testament, yet many illustrations of the sacred scriptures, I find, are to be fetched from him; who, indeed, had probably read what was extant of them in his days; particularly, our eighteenth psalm is what he has evidently imitated. Virgil too, who so much lived upon him, as well as after him, is unaccountably mad upon his fate, which he makes to be he knows not what himself, but superior to gods as well as to men; and through his whole compositions he so asserts the doctrine of this nonsensical power, as is plainly inconsistent with all virtue. And what fatal mischief did Fascinator do to the Roman empire, when, by deifying one great emperor, he taught the successors to claim the adoration of gods, while they were perpetrating the crimes of devils? I will not be a Carbilus upon him; nor will I say any thing how little the married state owes unto one who writes as if he were a woman hater: nor what his blunders are about his poor-spirited and inconsistent Hero, for which many have taxed him. Nevertheless, it is observed, that the Pagans had no rules of manners that were more laudable and regular than what are to be found in him. And some have said, It is hardly possible seriously to read his works without being more disposed unto goodness, as well as being agreeably entertained,

tertained. To be sure, had Virgil writ before Plato, his works had not been any of the books prohibited. But then, this poet also has abundance of rare antiquities for us: and such things, as others besides a Servius, have imagined that they have instructed and obliged mankind, by employing all their days upon. Wherefore if his *Æneid*, (which though it were once near twenty times as big as he has left it, yet he has left it unfinished,) may not appear so valuable to you, that you may think twenty-seven verses of the part that is the most finished in it, worth one and twenty hundred pounds and odd money, yet his *Georgicks*, which he put his last hand to, will furnish you with many things far from despicable. But after all, when I said, I was willing that the beauties of these two poets might become visible to your visive faculty in poetry, I did not mean that you should judge nothing to be admittable into an epic poem, which is not authorised by their example; but I perfectly concur with one who is inexpressibly more capable to be a judge of such a matter than I can be; that it is a false critic who, with a petulant air, will insult reason itself, if it presumes to oppose such authority.

I proceed now to say, that if (under the guidance of a Vida) you try your young wings now and then to see what flights you can make, at least for an epigram, it may a little sharpen your sense, and polish your style for more important performances; for this purpose you are now even overstocked with patterns, and — *Paemata passim*, You may, like Nazianzen,
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all your days make a little recreation of poetry in the midst of your more painful studies. Nevertheless, I cannot but advise you, Withhold thy throat from thirst. Be not so set upon poetry, as to be always poring on the passionate and measured pages. Let not what should be sauce, rather than food for you, engross all your application. Beware of a boundless and sickly appetite for the reading of the poems which now the rickety nation swarms withal; and let not the Circæan cup intoxicate you. But especially preserve the chastity of your soul from the dangers you may incur, by a conversation with muses that are no better than harlots: among which are others besides Ovid's epistles, which for their tendency to excite and foment impure flames, and cast coals into your bosom, deserve rather to be thrown into the fire, than to be laid before the eye which a covenant should be made withal. Indeed, not merely for the impurities which they convey, but also on some other accounts; the powers of darkness have a library among us, whereof the poets have been the most numerous as well as the most venomous authors. Most of the modern plays, as well as the romances and novels and fictions, which are a sort of poems, do belong to the catalogue of this cursed library. The plays, I say, in which there are so many passages that have a tendency to overthrow all piety, that one, whose name is Bedford, has extracted near seven thousand instances of them, from the plays chiefly of but five years preceeding; and says awfully upon them, They

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are national sins, and therefore call for national plagues; and if God should enter into judgment all the blood in the nation would not be able to atone for them. How much do I wish that such pestilences, and indeed all those worse than Egyptian toads, (the spawns of a Butler, a Brown and a Ward, and a company whose name is legion!) might never crawl into your chamber! The unclean spirits that come like frogs out of the mouth of the dragon, and of the beast, which go forth unto the young people of the earth, and expose them to be dealt withal as the enemies of God, in the battle of the great day of the Almighty. As for those wretched scribbles of madmen, my son, touch them not, taste them not, handle them not: thou wilt perish in the using of them. They are, the dragons whose contagious breath, peoples the dark retreats of death. To much better purpose will an excellent but an envied Blackmore feast you, than those vile rhapsodies (of that *Vinum dæmonum*) which you will find always leave a taint upon your mind, and among other ill effects, will sensibly indispose you to converse with the holy oracles of God your Saviour.

But there is, what I may rather call a parenthesis than a digression, which this may be not altogether an improper place for the introducing of.

[There has been a deal of a do about a style; so much, that I must offer you my sentiments upon it. There is a way of writing, wherein the author endeavours that the reader may have something to the purpose in every paragraph. There is not only a vi-
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your sensible in every sentence, but the paragraph is embellished with profitable references, even to something beyond what is directly spoken. Formal and painful quotations are not studied; yet all that could be learnt from them is insinuated. The writer pretends not unto reading, yet he could not have writ as he does if he had not read very much in his time; and his composures are not only a cloth of gold, but also stuck with as many jewels, as the gown of a Russian ambassador. This way of writing has been decried by many, and is at this day more than ever so, for the same reason that, in the old story, the grapes were decried, That they were not ripe. A lazy, ignorant, conceited set of authors, would persuade the whole tribe to lay aside that way of writing, for the same reason that one would have persuaded his brethren to part with the incumbrance of their bushy tails. But however fashion and humour may prevail, they must not think that the club at their coffee-house is, all the world; but there will always be those, who will in this case be governed by indisputable reason: and who will think that the real excellency of a book will never lie in saying of little; that the less one has for his money in a book, it is really the more valuable for it: and the less one is instructed in a book, and the more superfluous margin and superficial harangue, and the less of substantial matter one has in it, the more it is to be accounted of. And if a more massy way of writing be never so much disgusted at this day, a better gust will come on, as will some other thing.

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quæ jam cecidere. In the mean time, nothing appears to me more impertinent and ridiculous than the modern way (I cannot say, rule; for they have none!) of criticising. The blades that set up for criticks, I know not who constituted or commissioned them!—they appear to me, for the most part; as contemptible as they are a supercilious generation. For indeed no two of them have the same stile; and they are as intolerably cross-grained, and severe in their censures upon one another, as they are upon the rest of mankind. But while each of them, conceitedly enough, sets up for the standard of perfection, we are entirely at a loss which fire to follow. Nor can you easily find any one thing wherein they agree for their stile, except perhaps a perpetual care to give us jejune and empty pages, without such touches of erudition (to speak in the stile of an ingenious traveller) as may make the discourses less tedious, and more enriching to the mind of him that peruses them. There is much talk of a florid stile obtaining among the pens that are most in vogue; but how often would it puzzle one, even with the best glasses, to find the flowers! And if they were to be chastized for it, it would be with much the same kind of justice as Jerom was, for being a Ciceronian. After all, every man will have his own stile, which will distinguish him as much as his gait: and if you can attain to that which I have newly described, but always writing so as to give an easy conveyance unto your ideas, I would not have you by any scourging be driven out of your gait; but

if you must confess a fault in it, make a confession like that of the lad unto his father while he was beating him for his versifying.

However, since every man will have his own stile, I would pray that we may learn to treat one another with mutual civilities and condescensions, and handsomely indulge one another in this as gentlemen do in other matters.

I wonder what ails people that they cannot let Cicero write in the stile of Cicero, and Seneca write in the (much other!) stile of Seneca; and own that both may please in their several ways.—But I will freely tell you, what has made me consider the humourists that set up for critics upon stile as the most unregardable set of mortals in the world, is this! Far more illustrious critics than any of those to whom I am now bidding defiance, and no less men than your Erasmus's and your Grotius's have taxed the Greek stile of the New Testament with I know not what solæcisms and barbarisms; and how many learned folks have obsequiously run away with the notion! whereas it is an ignorant and an insolent whimsey which they have been guilty of. It may be, (and particularly by an ingenious Blackwall, it has been) demonstrated, that the gentlemen are mistaken in every one of their pretended instances; all the unquestionable classics may be brought in to convince them of their mistakes. Those glorious oracles are as pure Greek as ever was written in the world, and so correct, so noble, so sublime is their stile, that

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never any thing under the cope of heaven, but the Old Testament has equalled it.

S E C T. IX.

OF NATURAL PHILOSOPHY.

WHAT we call natural Philosophy, is what I must encourage you to spend much more time in the study of.

Do it, with continual contemplations and agreeable acknowledgements of the infinite God, whose perfections are so displayed in his works before you, that from them, you cannot but be perpetually ravished into the acclamations of, how great is his goodness and his beauty !

Do it, with a design to be led into those views wherewith you will in ways most worthy of a man effectually shew yourself a man, and may with unutterable satisfaction answer the main end of your being, which is, to glorify God; and therein also discharge the office of a priest for the creation; which, how sweet a token for good, must it be unto you !

When I said, natural philosophy, you may be sure, I did not mean, the Peripatetic : for I heartily subscribe to the censure of *Christianus Thomafius* upon it; *omne tempus pro perduto judicandum, quod in physicam peripateticorum impenditur; ita inepta et stulta ibi sunt omnia.* It is indeed amazing to see the fate of the

writings which go under the name of Aristotle. First falling into the hands of those who could not read them, and yet for the sake of the famous author were willing to keep them; they were for a long while hid under ground, where many of them deserved a lodging. And from this place of darkness the torn or worn manuscripts were anon fetched out; and imperfectly and unfaithfully enough transcribed, and conveyed from Athens to Rome, where copies were in like manner taken of them. The Saracens at last got them, and (the concise and broken style a little suiting them) they spoke Arabic; and even in Africa there were many Aristotelian schools erected. They were from thence brought over into Spain, and exhibited with such translations and commentaries as it pleased the Arabians to bestow upon them. When learning revived under Charlemagne, all Europe turned Aristotelean; yea, in some universities they swore allegiance to him; and O monstrous! if I am not misinformed, they do in some universities at this day foolishly and profanely on their knees continue to do so. With the vile person that made himself the head of the church at Rome, this muddy-headed Pagan divided the empire over the christian world; but extended his empire further than he, or ever any Tamerlane. For the very Jews themselves became his vassals, with a tradition of his having some relation to, or at least some acquaintance with, their fathers. And though Europe has, with fierce and long struggles about it, begun to shake off the shackles, he does to this day, under the name of Aplis, con-

tinue to tyrannize over human understanding in a great part of the oriental world. No mortal else ever had such a prerogative to govern mankind, as this philosopher; who after the prodigious cartloads of stuff, that has been written to explain him (for within a few centuries after Albertus Magnus, there were twelve thousand authors that wrote upon him; or followed and defended him, and by a probable computation, there have since been more than as many more!) he yet remains in many other things besides his Entelechia, sufficiently unintelligible, and forever in almost all things unprofitable. Avicen, after he had read his Metaphysics forty times over, and had them all by heart, was forced after all to lay them aside, in despair of ever understanding them. Have done then, with your Magirus, and your Eustachius, and your Heereboord; and the rest of the jargon-writers. Just so far as to see a little what they say, you may look unto them; whatsoever is more, cometh of evil, and evil will come of it.

Some eminent persons, besides a Sennertus and a Valesius, tired with the academical futilities, have at length betaken themselves to the best school for philosophy as well as for theology. The Mosaic philosophy in the scheme that Comenius has given of it, is much admired and embraced in some reformed universities; and you will do well to bestow a deliberate reading upon it. The, *Philosophia Vetus ac Vera*, of the rare Dickinso[n], has given us a yet finer piece of Mosaic work, which must always be honorably spoken of. But though it be true, that the Sacred Scriptures have a wondrous philosophy in them, and a memoranda

ble Dutchman has lately demonstrated, that according to what every day makes more and more evident, the prophetic spirit from whose inspiration they are given tous, knew and owned, the now most indisputed things which occur in the discoveries of our modern philosophy; yet it is now plain, the first chapter of Genesis, (as well as the rest of the Bible, which refers to the system of the world,) has not been well understood by most of the gentlemen that have writ upon it. However, because of the regard therein paid unto Moses, and the traduction of our philosophy from the holy fountains, (though Plato be advanced with him) I do particulary approve your perusing of the, *Philosophia generalis*, written by our equally modest and learned Gale, so as to make yourself a master of it. I cannot but confess, that the hypotheses which the more ingenious and inquisitive sons of the wild asses colt, have hitherto mostly valued themselves upon, have been too justly called, Philosophical Romances, and it may be what is now most in vogue, may anon be refuted and refused like its predecessors. Nevertheless, I would have you to take what may appear least likely to prove romantic. And therefore, as thorough an insight as you can get into the principles of our perpetual dictator, the incomparable Sir Isaac Newton, is what I mightily commend unto you.

Be sure, the experimental philosophy is that, in which alone your mind can be at all established. For this purpose, besides your more occasionally conversing with such things as, our philosophical transac-

tions, and several communications of our illustrious Boyl, and of Hook, and of Grew, and Cheyne, and Keill, and those also that have written the natural history of several places, (and such outlandish writings as those of Bartholinus, and Borellus, and the German Ephemerides) I would commend unto you, the Religious Philosopher, of the admirable Nieuentyt; and what has been communicated by our industrious Ray, and our ingenuous Derham, who still nobly serve religion as well as philosophy. And whatever it might be for me to say so unto any one else, I hope, it will be no indecency for me to say so unto you; that if you desire to see the largest collection, I have yet seen of the discoveries which the last age has made in philosophy, adapted unto the general capacity of readers; and short essays upon every article, to show and raise those dispositions of piety, wherein the works of the holy and blessed God invite us to live unto him; together with the first claim that I have ever yet seen so explicitly made on the behalf of a glorious Christ, and the consideration due to him in our philosophy; you have this prepared for you in a book entituled, the CHRISTIAN PHILOSOPHER.

Above all, I would have you see to it, that you be not, like some haughty, and short-sighted, and half-witted, smatterers in philosophy, seduced into the folly of doubting the existence or providence of a glorious God, by a study, which, if well-pursued, would compel you to come into a strong faith, wherein you would give glory to him, on all occasions.

I hope,

I hope, every step of your study will give you more and more satisfaction, of what one of our best philosophers, the author of, the Natural history of the earth, adheres unto; that as the world was at first created, so it has been ever since preserved, by the immediate hand of God. You will see, that the influences of one thing upon another in the course of nature are purely from the omnipotent and omnipresent God, actually for ever at work, according to his own laws, and putting his laws in execution, and as the universal cause producing those effects, whereof the creatures are but what one may call, the occasional causes. You will also be often and quickly carried up into those immechanical principles, from whence, the next step is into God! The gravitation of bodies is one of them; for which no cause can be assigned but the will of the glorious God, who is the first cause of all. Child, see God in every thing! Own Him, fear Him, love Him; study philosophy with a perpetual intention to do so. Remember, God is to spirits, what center is to bodies. And, a mind that from the view of the glorious God in his works, is carried into acknowledgements of a God infinitely worthy to be loved and praised and served and relied upon, becomes a temple filled with the glory of the Lord. Visit for this purpose the several classes of the creatures: walk through the world; (and be so far a *Peripatetic*!) and in this generous exercise, fear God and give glory unto him.

S E C T. X.

OF THE MATHEMATICS.

THE mathematicks will be, next unto philosophy a noble study for you ; the most essential parts whereof, you have in the *Cursus Mathematicus* of an Ozanam so delivered unto you, that indeed you will hardly need any more. Though you are shaping for a divine, yet I should not be sorry to see you as exquisite a mathematician as the excellent Pitiscus, who, though he were a divine, yet without a tutor became such an high attainer in this real learning, that Melchior Adam cries out, *Illud mirandum!* upon it : And it caused the noble Tycho Brahe to say, *Optarem plures ejusmodi concionatores reperiri : forte plus esset in iis circumspēcti et solidi judicii.* I should not be sorry to see a Wallis, or a Wilkins, or a Barrow, revived in you, if your genius lead you to it,

Besides the other uses of arithmetic and geometry, [wherein an Hill and an Euclid, or, The Young Mathematicians Guide of a Ward, instead of both, may singularly be commended for you] you will find this benefit by the study of them ; they will necessitate and habituate your mind unto that strong attention, which will marvellously qualify you for more important services, and make a strong reasoner of you, and a

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very regular and cohærent speaker. They were distinguished by the name of mathesis, and made the first learning in some ancient schools, for this very reason. And you may be sure, I should reckon it a further encouragement unto the study, if the general rule might hold without any exception, that great mathematicians use to be men of good morals; it seems that their intense applications and speculations are inconsistent with debaucheries. While you are thus employed, methinks, it might be a pretty diversion to go through some of Leybourn's Mathematical recreations.

But you must also soar upwards, to the attainments of astronomy. For though of later ages, the voluminous Tostatus whom they complemented as having all the learning in the world, were no better an astronomer, than Justin Martyr, and Ambrose, and Theodoret, and Chrysostom, and Austin himself, who in the more early ages declaimed violently against the spherical figure of the heavens; I should be loth you should through ignorance in astronomy, ever fall into what even a Jerom would call *Stultiloquium in ecclesia*. Wherefore, I cannot but advise you to be well instructed in the astronomical lectures, as of an accurate Keill, so of the acute Whiston; while we are mourning, that he who so excellently serves us in astronomy, should so unhappily hurt us in divinity, and call into question, (as a dubious problem) the infinite and eternal Godhead of him for whom, as well as by whom the sun and the stars were created.

At

At the same time, I hope, there is no need of my saying any thing to dissuade you from the study of judicial astrology : The most injudicious thing in the world : All futility ; all impiety ; all of a piece with the ridiculous whim of a Gaffarel, who maintains, that the stars in the heavens do stand ranged in the form of Hebrew letters, and that it is possible to read there whatever is to happen of importance throughout the universe. And yet perhaps, there may be some need for me to caution you against being dismayed at the signs of the heavens, or having any superstitious fancies upon eclipses and the like occurrences, or thinking that if there were a conjunction of all the planets in pisces, it would portend that the world should be drowned. Yea, I am willing that the cometomancy which has hitherto so much reigned, even in the most honest minds, be laid aside with you ; and that you be apprehensive of nothing portentous in blazing stars, except it should be apprehended, that in their elliptic motions they may make so near an appulse unto this globe as to bring some confusion upon it. For my part, I know not whether all our worlds, and even the sun itself, may not fare the better for them, Some, that know more than I, do think so. Indeed, if you persuade a world, here lying in wickedness, there to see a presage, and to take warning, from the tremendous view of a world in a state of punishment, I will say, go on and prosper.

But I will now so far fetch you down from the stars, and set you down on your native soil, as to tell
you,

you, that there is nothing mathematical to which I more advise you, than the easy study of geography. Perhaps the situation of Paradise and Palestine, and of the places mentioned in the Sacred Scriptures, may be what you would be willing to be the first of all acquainted with. And for this, let the admirable Bochart be your principle instructor. What has been chiefly taken from him, and from two or three more, in three or four octavo's under the title of Sacred Geography, [by one Wells,] may herein also be of some use to you. The Pisgah Sight of a Fuller, will be read with a pleasure equal to the profit; and the Palestina Illustrata of a Reland, perhaps with a profit greater than the pleasure. But you will not give over, till more of the world, has come into your knowledge, than the decree of an Augustus could reach unto. Wherefore, after a Morden or a Gordon, [together with a Varenius,] has given you a more compendious view of the world, I say nothing of a work entitled, Geography Rectified, because it is not easy to find a work that more wants to be rectified; but what I say next, is, that the Atlas Geographus, will be a yet more instructive guide for you, in your taking the tour of the several regions in it. You may then, as your inclinations may carry you, with delight and safety make your visits to particular countries and cities, in the descriptions given of them. And here, while I suppose, that what a Camden has given you in his Britannia, will be no unacceptable entertainment for you, I cannot but notify unto you, that, the
English

English empire in America, described by one Oldmixon, is the most foolish and faithless performance in this kind, that ever mankind was abused withal. I am desirous, that you proceed and peruse many of the travels that have been published; and (if you dare not venture upon a Purchas) by conversing with many more than what are exhibited in that rich collection which goes under the name of, *Itinerantium atque navigantium bibliotheca*, you may with little expence or hazard become a notable traveller. In your thus riding a circuit, you will especially inform yourself about, the state of religion, in the world: (and methinks, Paget's Christianography, and Brierwood's Enquiries, may particularly deserve a reading with you:) And you will have your heart thereupon raised in sentiments of gratitude unto a sovereign God, who has cast your lot among a people whom he has known above most of the families of the earth: Even so Righteous Father, for so it pleases thee!—and compassion for a world over so much of which the powers of darkness continue to tyrannize: disposed like an owner of, Sellers New System of Geography, whom I found inserting with his pen this note at the end of it; *Peccantis et perditis tam, vasti mundi, miserere Deus!* Yea, in fine, let me tell you, this easy study will not only furnish you to maintain a profitable conversation, and a communication that may minister grace, and be ever acceptable to the hearers: But if you prove a man of concern for the kingdom of God in the world, it may bring you to form those projections, by which,

as little as you are in your own eyes, whole nations may anon come to fare the better for you.

For music, I know not what well to say.—Do as you please. If you fancy it, I do not forbid it. Only do not for the sake of it, alienate your time too much, from those that are more important matters. It may be so, that you may serve your God the better, for the refreshment of one that can play well on an instrument. However, to accomplish yourself at regular singing, is a thing that will be of daily use to you. For I would not have a day pass you without singing, but so as at the same time to make a melody in your heart unto the Lord; besides the part you may bear, *In Hymnis suavisonantis ecclesiæ.*

I will conclude this article with a remark made by Perault, in his account of illustrious men. Some reproached Gassendus, for not knowing enough certain parts of the mathematicks. Whereupon he says;
' Whether he was actually ignorant of what was most
' abstruse in these sciences, or whether he neglected it,
' he could not but be the more commendable for it.
' There is something of little, in tying ones self up
' too much to little things; and even of imprudence
' too, to consume therein a time, which may be employed more usefully on other knowledge.

S E C T. XI.

OF THE USE OF HISTORY.

IF the emperor Basil had not in his instructions to a son, recommended unto him history as a way of travelling without fatigue, yet you may be sure, my son, I should have recommended to you an acquaintance with history, as one of the most needful and useful accomplishments, for a man that would serve God as you propose to do. The praises of that method which they that handle the pen of the writer, have taken to stop the flood of things, and give a consistency and a duration unto them, that historians usually begin their works withal, and the flourishes about, *Lux veritatis, vita memoriae, magister vitae*, and I know not what are as unnecessary on this occasion, as they are on that whereon we commonly have them. And though perhaps we cannot meet with such historians, as Le Moyne pleases to require, but such as he says, will not appear until the year when the philosopher's stone shall be discovered; yet I would not have you discouraged from reading the best we have. But for this purpose, I shall be far from advising you to impose on yourself, the tedious task of reading over the hundreds of histories, which Degory Whear, or the Frenchman who has more lately written, *L'Histoire*
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des Histoires, may obtrude upon you, except you were to have the long life of an Antediluvian; and even then also, to read them all would be to spend much time impertinently. Perhaps a concise body of universal history, may be very properly laid in the foundation of your historical studies. And though Hornius, his *Arca Noë*, be admirable, and Sleidans little book, *De quatuor summis imperiis*, be far from despicable; yet I cannot presently think of a better, than Matthias Prideaux, his easy and compendious introduction for the reading all sorts of histories. Proceed then, to some volumes of larger dimensions; among which I can tell of none that I could more heartily commend unto you, than Howel his *Institution of General history*: and upon this, add, Puffendorf's *Introduction*. But I will here betimes lay in for this; in reading of all history, ever now and then make a convenient pause; to think, What can I see of the glorious God in these occurrences? And always remember, the providence of the glorious God in governing the world, is now under my contemplation.

Doubtless you will have a desire, if you can find a leisure, to read some histories of particular countries. And here, as I know none better than Mezeray, for France; Mariana for Spain; Grotius, for Holland; Knoles with Rycaut, for the Ottoman Empire; Ludolphus, for Abyssinia; Crull, for Russia; (there are several small story-tellers for Persia, and Indostan,) Martinius, and some other Jesuits (but you must remember, they are Jesuites!) for China; Martyr, or Acoſta,

Acosta, or Ogilby for America; Buchanan, for Scotland; and Cox for Ireland; so, I would prefer Baker, for England; especially, if you could come at an edition that was printed before what they call, The Restauration. The Memorials of English Affairs, from the supposed expedition of Brute into the island, until the coming of K. James I. (do not something in the title sound a little oddly?) written by Whitlock, or the little, *Medulla Historiæ Anglicanæ*, may also be to you a pretty abstract of our English history.

But the mention of English affairs pushes me, even with some anticipation, into the caution which I am to give you, about reading all our common histories, but none more than the English ones; that is, to believe with discretion. Alas, the vanity which attends human affairs! As there are many men and things that are scarce mentioned in true history, which deserve a mention more than some that are universally celebrated; What heroes are buried among those who lived before the days of Agamemnon? And Walter Plettenberg is less known than a Turkish pirate: What has been ponderous has (as my Lord Bacon expresses it) been sunk to the bottom in the stream of time, while we have straw and stubble swimming a-top: So, it is a thing, that may be too truly, but cannot be too sadly, complained of; that the instances wherein false history has been imposed upon the world, are what cannot be numbred. Historians have generally taken after their father Herodotus: And even

one of themselves, Vopiscus by name, has expressly said of them, They are all of them liars : this witness is true ! though they have not all of them always been such mercenary villains as Bishop Jovius, or that scandalous fellow, who more lately so hired himself out as an history writer for the highest bidder, that his countrymen, the Italians, fixed that motto on him, Not according to the history but the salary ; yet one who gently enough criticises on them, too justly questions, whether any modern historian has thought of any more than pleasing the prince or party for whom he wrote. The ancient are not much better than the modern ; whereof we have a notorious and amazing example in Josephus. It would be too long a digression to relate his vile prevarications ; which have compelled us to concur unto the censure passed by our Gregory upon him ; that being ambitious to have his work find acceptance among the heathen, he did so compose his history as to propose nothing that might appear incredible to them, and not have some congruity with what had been, and was likely again to be among them. Indeed all honest men are scandalized, no less than Castrius, at the pains he takes to make his court unto the Roman princes by his Heathen Judaism ; wherein as one says, he was more impious than the Philistines who placed the ark by Dagon.

What a fine story are we like to have of as infamous a reign as ever was in the world, and a tyranny all made up of treacheries, and robberies, and cruelties

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that cannot be paralleled ; when it comes from three poets, each of them with a pension of twelve thousand livres a year, to give us a panegyric instead of an history, and outdo a Paterculus blanching his Tiberius ! How little many representations of matters in histories are to be relied upon ; methinks, it may be a little illustrated from the two chief commanders in a memorable battle of Belgrade, both of which wrote the history of the battle without the least mention made by the one of the other, each assuming to himself the entire honour of the day. You will certainly say, Who can understand his errors ? — When the admirable Erasmus himself mistakes one man for two, in writing of what was a great while ago ; and three professed and eminent historians give us a very wrong account of the gentleman who, a much less while ago, founded the Charter-house ; and though no writer of history ever were more meritorious than the incomparable Thuanus, yet learned men have said of his performance, that it contained, *Multa falsissima et indigna*. Yea, there are historians of whom one can scarce tell which to admire most, the nature of their lies, or their manner of telling them ; I mean, the impudence with which they tell them. For instance, it is pretty well that Hozier, the French king's genealogist, has discovered no less than four thousand wrong things in Varillas, the same king's historian ; and another observes, every single page in him has almost as many errors as a printer's ordinary table of errata. But then, what an impudent fellow was Phi-

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Janax Anglicus, when he accused Calvin of delicacy and epicureanism in his way of living; and quotes Florimond de Remond for a witness of it; who, he says, has left us a lively image of him. Whereas, if you consult this Florimond de Remond, the lively image which he gives of Calvin is, That from his youth he macerated his body with fasting, and that hardly could be found a man that equalled him for his laboriousness. Be sure, the late historians, that pretend unto an history of England for us, write with such flagrant partialities, and are such evident leasing-makers, and palm upon you so very wrong and base exhibitions, especially of late occurrences, that one may as well believe the true history of a Lucian, as yield any credit unto them. If you must read them, yet as to things that passed in the former century, I would hardly so much as look upon many of them. And among these, though several are bad enough, yet there is none that has done so ill as an Eachard, (I mean in his English, and not in his Roman History,) who should not be admitted into the library of a gentleman that has any concern for truth; except he will assign him a place on the same shelf with the Grand Cyrus, or Cleopatra. A late Critical History of England has done some justice upon him. Indeed the historians never keep closer to the way of lying, than in the relation they give of those twenty years which passed after the beginning of our civil wars, and afforded a very ample and fertile field for *their* faculty to work upon. Among these, the romance

that goes under the title of the History of the Grand Rebellion, and is fathered on the earl of Clarendon, I would have you more particularly treat with the disregard that is proper for it. If you would come at all near to the truth of what concerns those times, you must look for it in Whitlock, his Memorials of English Affairs, from the Beginning of King Charles I. to the Restoring of King Charles II. And Rushworth's Collections. And yet even there, some of the greatest persons and actions have not always full justice done them. I do particularly advertise you, that the mighty man, whom not only our king William (as Fleming reports) had a very high esteem for, but also his most bigotted and bitterest enemies confess to have been a matchless hero, and (as even Sir Roger Manly himself, as well as many more of his bran, acknowledges,) not unworthy of the supreme height of empire which he attained to, has never yet had his history fairly and fully given; and when you read it given (as they are now approaching towards it) with the greatest impartiality wherein you have hitherto seen it, you may bear this in your mind, that the principal stroke in his character, and the principal spring of his conduct, is for ever defectively related.

As for such abominable pens as what the *Athenae Oxonienses* of a Wood have been excretions from, you cannot sufficiently despise them and abhor them. And I will further tell you, that if in any history you happen to find any vindicating or favourable passages of old

Archbishop Laud, Let these be Shibboleth enough with you to do the office which the rattle does for the serpent, which our country is no stranger to. Yea, and when you read even such conscientious historians as a Baxter and a Burnet, you must make allowances for some hearsays, which led them into mistakes; and for certain prejudices, the tincture whereof a little influenced their views of what they were disaffected to.

Having thus armed you for a walk among the woods of civil history, I must now propose church-history, with a yet more earnest wish to have you well acquainted with it: for, although Grotius observes, *Qui legit historiam ecclesiasticam, quid legit, nisi episcoporum vitia?* And others have been so satirical as to say, ecclesiastical history is nothing but many large volumes, containing some few of the squabbles of the bishops and inferior clergy with one another and all the world. Nevertheless a divine has a blemish upon him, almost as disqualifying as any of the hundred and forty which the Jews reckon to bring a priest of theirs under incapacities, if church-history has not instructed him for the business of the sanctuary.

Now for a regular system of CHURCH-HISTORY, I know not that I can tender you a better than Spanheim, his *Introductio ad Historiam et Antiquitates Sacras*; to which, by all means add, Hornius's *Historia Ecclesiastica*, and Usher's *De Christianarum Ecclesiarum Successione et Statu*. If you would have what is English, and easy, it is done to your hand by a Scotchman, that is to say, Patrick Sympson, in his

History of the church. Somewhat larger than these, and never enough to be commended, is Hottinger's *Historia Ecclesiastica Novi Testamenti*. But then I would have you, if you do not wholly peruse, yet by all means possess, and often visit, the Ecclesiastical History of the Magdeburgensian Centuriators; of which noble work I will say, what Spanheim said before me, that it is, *Bibliotheca totius christianæ antiquitatis; incredibili curæ studio, fide optima, methodo utilissima, congesta*.

There have been also more particular essays of church history, which you may do well to find some time for conversation with. Such more especially are what we have had from Eusebius, whom they call the father of church-history; together with the Tripartite History of Socrates, and Theodoret, and Sozomen, continued by Evagrius. As a kind of a postscript whereunto, you can scarce read a more profitable thing than Vedelius's *Prudentia Veteris Ecclesiæ*. But you may prudently join with it, Millar's History of the Propagation of Christianity. And with how much edification run over Illyricus's *Catalogus Testium Veritatis*. Coming lower down, I am fond of your familiarity with a book very little known among us, it is Regenvolscius's *Systema Historico-Chronologicum Ecclesiarum Sclavonicarum*. But you will do well also to read Sleidan's Commentaries; Moreland's History of the Waldenses; Calderwood's Church History of Scotland; Fuller's Church-History of England, and Burnet's History of the Reformation. Therein make wise reflections

reflections on the providence of Him, who has all power in heaven and earth, for the upholding of his kingdom in this world. Nor should our martyrologies be left unconsulted. But in them you will behold the cup given to Christ mystical, in the sufferings of His faithful people; and admire the operations of the Spirit that strengthened the sufferers with such patience and such fortitude: the grace given to the children of men! As for the histories of councils, if Angeloerator's Brief *Epitome Conciliorum* do not content you, I cannot wish you to go beyond Coriolanus. The more Elephantine books of them, I will not so much as give you the titles; but instead of them, I pray read Baxter's Church-History of the Government of Bishops and their Councils. Nevertheless, the History of the Council of Trent, and the *Acta* of the Synod of Dort, I could be glad if you could give some winter-evenings to. And what an illustrious person has offered, as a king, upon the discipline of the primitive church; and the history of the creed; must by no means be forgotten in the visits of your studies.

But Cicero is not the only gentleman who has been able to say, that in history they have especially studied the pourtraiture of wise men, who have been before them, to imprint on themselves, as far as might be, the resemblance of them. I hope you will do so too; and read the lives, especially of them who have done worthily in Israel: not only on the intention of rendering praises to the glorious God, who did such

things as you will see done *for* and *by* these notable men, but also intending, in as many points as may be, to go and do likewise. Be sure, that whatever you see great and good and bright, in any excellent person, whose life you have in your hands, you look off to the glorious Jesus, as having in Him all these excellencies after a transcendent manner; and as being the author and giver of them to the distinguished glowworm. And when you read of any imitable piety in any of them, think with your self, The virtues of this man were first in the Jesus that called him into this marvellous light, and from Him it was derived unto this believer. O my Saviour, let me also feel such influences of thy holy Spirit as may change me into the same image from glory to glory! More particularly, there are two little octavo's entitled, *Biographia Ecclesiastica*, or, The Lives of the most eminent Fathers of the Christian Church, which you must needs make yourself owner of. And if you go into Cave's Lives of the Fathers, you will be well entertained there. The Lives written by Melchior Adam may be very edifying for the Latin, as well as the matter of them. So are the *Vitæ Selectorum aliquot Virorum*, which one (they say a Bates) has bound up in a bundle for us. In Witten's *Memoriæ Renovatæ*, you may ever now and then find an oration, which an hour will not be unprofitably thrown away that shall be afforded to. Indeed Freherus's *Theatrum* has in it such an abbreviation of lives, that his pictures will give you almost as much pleasure, as his accounts of them

them that have been men of renown in the congregation of the learned: yet I can tell you of theatres much less worthy to be gone unto. And though there hardly ever was a more dull and lifeless transcriber than our S. Clark, yet in the collections of lives that go under his name, there are very many highly worth, not only your considering of, but also your conforming to them: and you may read his collections with another sort of reliance, than you can the romances of a Simeon Metaphrastes; whom even a Baronius himself is ashamed of. Of the many lives that have been published since those collections, there are so many, which you will not be either weary or the worse for casting your eye upon, that if I should go to tell you which, I shall tire you with too long a catalogue. If I should enter upon it, I hope I should steer clear of Bellarmine's disingenuity, for which our Prideaux well taxes him, who, in his book of Ecclesiastical Writers, has not the honesty to name one of our side; but I would encourage you to read the life of a William Burkitt, as well as of a Philip Henry; and what you have in Fuller's Worthies of England, and what a Walton has collected, as well as what you have in the life of a Guthry, an Angier, a Flavel, and a Dorney; a Dr. More, as well as a Dr. Manton; a Dr. Horneck, as well as a Dr. Owen. I had left unmentioned the *Parentator*, which gives the life of Dr. Mather, if the odd usage it has met withal had not compelled me to mention it. But now, I have reason more than ever to say, let that history

history be taken in among those that (particularly for variety) may have some consideration with you.

In fine: it is possible you may find a church-history, wherein the lives of good men may be the most significant ingredients of the composition. If you do, I wish you the satisfaction of time well spent in such harmless company.

I have nothing to add, but that you must have the clock of time set right with you, by chronology, if you would be an understanding traveller in history. For the chronology of the bible, I can refer you to none so well as to a Whiston, whose decisive searches do supercede all the trouble of repairing to those who have writ before him. And for the chronology of all ages, our Tallents has by his tables prepared such a feast for you, that you will have little need of repairing to any other quarter. An Usher, a Calvisius, a Baily, will enrich your library; and it may be worth your while to have them at hand upon occasion. But for a daily recourse, you can have nothing at hand more expeditious, or more comprehensive, than the *Thesaurus Chronologiæ* of the gentleman whose name was very truly anagrammatized into Sedulitas; in which quality I wish you may make a pattern of him.

That your library may be furnished with a magazine of history, to which you may continually go for every thing that your mind may lead you to, the *Theatrum Humanæ Vitæ* of a Zuinger, in the last and large edition, is one of the best that I can advise you to.

For

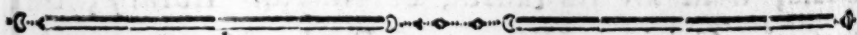
For occasional readings, you may do well to divert yourself with Camerarius's *Horæ Subseivæ*; with Prideaux's Connection; and with such things as Wanly's History of Man; and Cambden's Remains. I would have added, a Montfaucon, his Antiquities explained, if I could have told you how to come at so costly a collection. But I may add, Lewis's Hebrew, Kennet's Roman, and Potter's Greek Antiquities, as worthy your having and reading.

But for a yet more immense treasure of history and of all that belongs unto it, Hofman has a Lexicon for you in four stately folios, which alone may be called a library. The great historical dictionary now appearing in English, has been growing, from Stephens's time, through the hands of Lloyd, Moreri and others, till at last, an odd man by hurting and mangling of it, and making some additions, (whereof many are none of the best) unto it, has obtained that it must go under the name of Collier: a fate quite the reverse of what has befallen Calepine. It should, with all its faults, be in your library; but then, the Critical History of Bayle, if you can be enriched with it, will not only correct many of the faults in that, but also be for you almost another library. It is a work to be wondered at! Only guard against the Manichæan sophistry sometimes appearing in it.

And here it may be a proper time for me to say; when you see such astonishing effects of erudition and application, produced from the sons of men, as you will find in some that have been (and others that might be) mentioned, let the sight still produce from you
some

some due acknowledgements of the glorious God; My God, I adore thy power, thy wisdom, thy goodness conspicuous in these wonderful performances!

But for the close of all, I will give you this one hint of a more general importance. There are books, which for the grateful stores of learning amassed in them, I cannot but wish, that you would in the parentheses of your studies, often repair unto. Those which among these, I would more particularly single out for a recommendation to you, are, the *De Veritate Religionis Christianæ*, of a Grotius: the *Demonstratio Evangelica*, of a Huetius: the *Theologoumena*, of an Owen; every thing of an admirable Hospinian, or Heidegger; the Apology of an Hakewel; the *Miscellanea*, and *Meletemata*, of a Witfius; Parker on the Cross: Basnage's History of the Jews: adding the *Origines Sacræ*, of a Stillingfleet; the Court of the Gentiles, of a Gale; and the *Antiquitates Biblicæ*, of a Dietericus.



S E C T. XII.

USEFUL PROPOSALS TO STUDENTS.

EVEN while you are yet in your early youth, and but in your course towards the fair havens of Theology, at which I am now quickly to land you, I would advise to two things, whereof you will certainly find an inexpressible and almost incredible advantage.

One thing that I advise you to, is this. Keep your *Quotidiana*. I mean have your blank books, in which note with your pen, for the most part every day, [Let there be, *Nulla dies sine linea* !] Some notable thing, which in reading you have newly met withal. By this action you will fix the valuable notion in your mind : and in a few years, you will have a treasure, from whence as a scribe instructed for the kingdom of heaven, you may bring out things new and old, and have agreeable grains of salt for all your discourses. You will not for this, use the unequal way, of entering the riches of your *Quotidiana*, in pages with the titles of a Common-Place at the tops of them, whereof some will be soon crammed, and others remain empty, perhaps all your days : but, enter the things as they come, with only affixing the number to them : and have, at the end of the books an alphabetical index, of the matter, with the number at which it is to be met withal. Here you will anon have an inexhaustible magazine ; and if you live to old age, you will find, that, like old Photius, you have prepared an hive then to live upon. I will not say, you will be quickly as rich as Cræsus ; for poor Cræsus will have no riches comparable to what you will have in your collections.

Another thing that I advise you to, is this. Form a Sodality. What I mean, is, prevail with a fit number, [six or seven may be a competency, or fewer if you cannot find so many,] of sober, ingenious, and industrious young men, to associate with you,
and

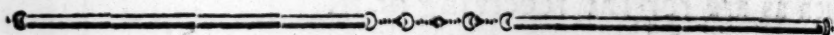
and meet one evening in a week, for the spending of two or three hours, in a profitable conversation. At this interview, let there be always a sort of director, who shall propose this question, (and see, that without needless digressions and excursions it be kept close unto,) what remarkable and memorable matter has occurred in late studies, that is thought now to be offered? let the question be articulated, and more particularly and successively turn upon these articles. 1. What in Philology? 2. What in Philosophy? 3. What in Geography, and the rest of the Mathematicks? 4. What in History? 5. What in Illustrations of the Sacred Scriptures; or, Biblical Curiosities? let each person, in what order they shall agree upon, give his report as concisely as may be. But it will not be expected, that each person should be prepared, at every time, with something on every head: it is enough, that he bring in for that cell, which he happens to be best furnished for. All alterations, and all impertinencies, are to be for ever banished from these communications of the Sodality. But how much could I wish, that you could gain one quarter of an hour in the close of all, to relate, what rare sight or fine stroke of the Christian asceticks, has been met withal; and what for the animation of practical piety? behold a way to clench the nails that have been struck into your minds; and a compendious and charitable course to come at the wealth, which the diligence of your brethren has made them the owners of; together with the generous pleasure of making them
the

the partakers of yours. It will have a tendency also to qualify you for useful conference in other company ; and make you a speaker whose words may always be, as the choicest silver, and as fruits from the tree of life to such as you converse withal. It was a remark that Plato made a good while ago ; that the true manner of teaching sciences, is by conversation. And we never well understand a truth, if we are not in a condition on all occasions to make it known unto such as are for the receiving of it.

Because of its being somewhat akin to this, and because we are just now entering upon the study of divinity, I will, though there may seem almost some anticipation in it, here transcribe a passage from the *pater-na*, of one whom it may be, you are not wholly a stranger to ; and who was himself but a very young man, when he was engaged in the projection referred unto.

‘ I singled out a number of students, who had passed through their *curfus*, in philosophical and academical studies, and were just entering into the world. These young gentlemen met once a week at my study ; where we carried on a course of disputation upon the body of divinity. In the several commonplace heads of divinity, where any notable controversy had been managed in the church of God, we had a solemn disputation on the controverted question. In this disputation, I was always the moderator, and still concluded with a discourse, which by argument established the truth, defended by the
‘ re-

' respondent. But, because upon every head of divi-
 ' nity there were multitudes of questions, not so wor-
 ' thy of a solemn disputation, these I laboriously ga-
 ' thered up, and giving them to the society, at some
 ' of our meetings, we came all prepared, with brief,
 ' but strong and proved answers to them; which we
 ' accordingly delivered in our order. The benefit
 ' of these exercises, we found unspeakable !



S E C T. XIII.

SENTIMENTS FOR A GOSPEL MINISTER.

ALL this while I have been proposing to bring
 you on towards the evangelical ministry, and
 the study of Theology for it and in it, after such a
 manner, as to render you a skilful artist for the work
 of your God.

Now surely it is not at all congruous to study divi-
 nity upon any other than divine principles : but when
 you are in the approaches of Theology, more parti-
 cularly fixing your purpose, to be [if the Lord will !]
 a minister of the gospel, it is necessary, that since
 you desire a good work, it may be upon a good
 end that you do it. Let such noble considerati-
 ons as these, have their influence upon you.

THE GLORIOUS WORK OF A PREACHER.

‘ A work I have now before me, wherein I am
 ‘ to be perpetually rendering acknowledgements to
 ‘ the glorious God, in enquiries for and confessi-
 ‘ ons of, the truths, of his holy religion; and pro-
 ‘ curing acknowledgements to him from others, by
 ‘ acquainting them with such truths, and persuading
 ‘ them to that piety, which they are thereby to be
 ‘ led unto.

‘ A work, whereof the main and the next inten-
 ‘ tion is, to restore the throne of God in the soul of
 ‘ man, and bring the sons of death into the life
 ‘ of God, and into those methods of piety, wherein
 ‘ they will glorify God and enjoy him for ever.

‘ A work, whereof the grand aim is to exhibit the
 ‘ glories of a lovely Redeemer, of whom, how great
 ‘ is the goodness and the beauty! and fill up his
 ‘ mystical body by bringing in to him, those whom
 ‘ his Father has given to him; and whose com-
 ‘ ing under the shadow of his wings, was the joy
 ‘ set before him, to comfort him in his travailing
 ‘ agonies.

‘ A work, which is to turn the children of men
 ‘ from darkness unto light, and from the power of
 ‘ Satan unto God, and instruct, and assist, and ani-
 ‘ mate the children of God, in chusing, and in doing
 ‘ the things that please him, and raise living temples
 ‘ for God, and fill them with his glory.

‘ In fine, a work which if done with all good
 ‘ fidelity will in a future state be followed with
 ‘ astonishing recompences.—Thy work shall be re-
 ‘ warded, saith the Lord!’

Unto this work, as a work that indeed carries its own wages in it, and a work which on these illustrious accounts, no other calling may be compared unto, you will now bring yourself under a most solemn dedication. With an heart marvellously set upon this work of God, humbly thus declare unto him. Glorious God, owning myself utterly unworthy of such a favour, I desire to devote myself unto the service of my Saviour; and I entreat of thee graciously to accept of me. Sensible that I can do nothing, I resign myself up unto thy Holy Spirit, O my God, and my Saviour, that he may possess me, and furnish me, and quicken me for thy service; and carry me through all that I may be called unto. And since all opportunities to serve thy kingdom in the world are entirely at thy dispose, I rely upon thy providence to find out opportunities for my doing of good; resolving with thy help to be satisfied with what I shall see the thing appointed for me.

Being brought under such a consecration to God, now proceed in your preparation for the service of the sanctuary. In which, as you pass along, I cannot but wish, that the admirable *Witſius*, his oration, *De Vero Theologo*, might be so considerately read by you, as to leave a deep impression upon you.

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It is a speech of Jacob Alting, with which I am willing your mind should be deeply tinged ; *Majus est in ecclesia aliquid dixisse, quod ad ejus edificationem pertineat, quam summa inter homines gloria, et protestate gavissimum fuisse.* And I will hereupon mind you of it, that one of the greatest personages (an Archbishop and a Lord-keeper) in the English nation once uttered this memorable speech ; I have passed through many places of honour and trust both in church and state, more than any of my order in England, for seventy years before. But were I assured that by my preaching I had converted but one soul unto God, I should herein take more comfort than in all the honours and offices that have ever been bestowed upon me. You are entering upon a work, that will keep you continually in the way of this incomparable satisfaction ; and I hope that you will rejoice in the way of bearing testimonies for God more than in all riches ; and that the saving, or enlightening and edifying of one soul at any time, will be a matter of more joy unto you, than if all the wealth of Ophir should flow in upon you. If such men of quality, as George Prince of Anhalt, and the Lord of Chandieu who goes under the Hebrew name of Sadeel, and the noble John Alasco, (to say nothing of Titus, to whom they assign a noble extraction among the Cretians) counted themselves gloriously enriched in opportunities to preach the unsearchable riches of Christ ; yea, or if the most opulent monarch that ever Israel had, even Solomon in all

his glory, has assumed the title of the preacher; it was no diminution unto their quality, to be employed in a work of this importance. I will not say, you are taken in among the great men of Achaia, but more than so, God raises the poor out of the dust, and sets you with the princes of his people, when he thus employs you. It pleases me, when I read such a passage as this drop from the pen of a person of quality, in his view of the soul. ‘ It is certainly, the highest dignity, if not the greatest happiness, that human nature is capable of, here in this vale below, to have the soul so far enlightened, as to become the mirrour, or conduit, or conveyer of God’s truth to others.’

But then, be armed! be armed, as a good soldier of Jesus Christ, for an employment, wherein grievous discouragements, heavy difficulties, more than can be numbered, are to be looked for; and things to be endured, whereof it is well for you that you may say, I know not the things that shall befall me!

Be armed for a warfare wherein you will have wonderful temptations assaulding of you, repeated on you. I need not quote an Ecclesiasticus, to tell you so. What low, and mean, and streight circumstances for this world, must you probably be confined unto? What mischiefs from the ungodly and unrighteous men that fill this world, will your appearances for the cause of God, probably bring upon you? in short, you will find yourself entered into a wine press; and I must give you Aust. n’s advice, *Prepara te ad*

pre-

presuras; but let every one of your pressures fetch good liquor from you. Yea, I will fore-warn you of it, that if you move at all out of the common road with singular activities, I believe, you will hardly ever be engaged in any special service for the kingdom of God, but you shall either just before it, or after it meet with some special trouble; either in some shock upon your health; or, in some storm of groundless and senseless obliquies among the people; or, (which is often the worst of all) some horrid colaphisations from the wicked spirits on your mind, strangely filling you with consternations and confusions, which be they never so unreasonable, yet will be intolerable. There may be some special revenge of Satan in these molestations upon you, for the special service to Christ, at which he is enraged; but there is the wisdom of our faithful Redeemer for holy ends permitting and ordering of them; especially to keep you in the dust, and in the midst of continual annihilations, that the strength of your glorious Lord, may be conspicuous in the weakness which you find yourself reduced unto. But now, in the foresight of all this can you bravely resolve; O my Saviour, though I foresee that I shall be exposed unto many things as uneasy as many deaths, If I go on to lay myself out for the service of thy kingdom, yet with thy help, I will go on; I will do it unto the uttermost. And I will chearfully rely upon thee, to make me a conqueror, and more than a conqueror, over all. I believe, and I am sure, that the issue will be glorious!

My son, the spirit of martyrdom is upon thee: thou shalt be crowned among the martyrs of the Lord.

S E C T. XIV.

OF READING THE SCRIPTURES.

CAN a man be a thorough divine without reading the sacred scriptures? No, verily; not so much as a common Christian. Read them, child; I say, read them, with an uncommon assiduity. To dig in these rich mines, make it your daily exercise. Hold on doing so, until you are, I will not say, *Bonus textuarius*, but until you are, an eloquent man, and mighty in the scriptures.

To this purpose my advice to you is, that it be your practice, to read the sacred scriptures in the porismatic way; or with a labour to observe and educe the doctrines of godliness, which this inexhaustable store-house of truth, will yeild unto them that are seeking after it. Make a pause upon every verse and see what lessons of piety are to be learnt from every clause. Turn the lessons into prayers, and send up the prayers unto the God, who is now teaching of you: as arrows from the hand of a mighty man, send them up with lively ejaculation unto the heavens. What exercise can be more en-
lighten

lightening, more sanctifying, more comfortable, than such an intercourse, of God uttering his voice, and lo, a mighty voice!—unto you, and your holy returning of it, unto him, in such echo's of devotion! I will say this for your encouragement. In your searching of the scriptures, you will for ever have something that is new to entertain you. They are a treasury, which (beyond that at Venice) you cannot reach to the bottom of. Austin in his epistle to Volusianus has not said, a thousandth part of what may be said, about fetching still every day fresh entertainments and advantages from them, after one has already spent an age in the study of them. The Jews have reason on their side, when they say of the scripture, *Versa eam, et versa eam, nam omnia sunt in ea.*

I will refine yet a little further upon this proposal; and, I will shew you an excellent way, how in reading of the sacred scriptures, you may make an admirable and effectual application of the leaves, which are for the healing of the nations; and have the inestimable blessings of an healed soul, conveyed unto you. What I intend is my Speners direction: *Præmissis piis precibus, affectum scriptorum sacrorum devota attentione observent, cumque affectum assumere studeant.* The holy men of God who wrote this astonishing book, were moved by his holy Spirit, in it, and for it; and the Spirit of holiness at the time of the inspiration made suitable impressions on the affections of his faithful servants. When the holy Spirit with his affations, disposed them to write what we have in our

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hands,

hands, he doubtless produced in their hearts, those motions of piety, which were agreeable and answerable to the matter then flowing from their pens : they are very legible, and an ordinary capacity may discover them. These motions of piety, in the soul ; by these things, men live, and in all these things is the life of your spirit. Now, do you lay one sentence, and then another, and so a third, of your bible before you. Find out, which of these affections is obvious and evident, in the sentence under consideration. Try, strive, do your best, that the same affections may stir, yea, flame in your soul. Be restless, till you find your soul harmonizing and symphonizing, with what the holy Spirit of God raised in his amanuensis at the time of his writing. Be not at rest, until you find your heart-strings quaver at the touch upon the heart of the writer, as being brought into an unison with it, and the two souls go up in a flame together. Consider what affections of piety are plainly discernable in the word that is before you ; and then with a soul turning unto the Lord, essay to utter the language of the like affections. Ere you are aware, you will be caught up to Paradise ; you will mount up as with wings of eagles ! I have had opportunity elsewhere to say, ‘ If
‘ I constantly affirm this, that all the commentators
‘ in the world, are poor things to interpret the bi-
‘ ble, in comparison of an illiterate Christian, thus
‘ coming with a sanctified soul, to make his practical
‘ commentary ; I could quote a very great person,
‘ who

' who will not leave me alone, but will affirm, *Com-*
 ' *mentarius sine hoc adminiculo (pio sacrorum motuum*
 ' *scrutinio) conscriptus, est vere commentarius, et nomi-*
 ' *ne, et omine talis, id est, commentis cerebri refertus.*
 ' Among all the Hermeneutic instruments for the
 ' opening of the scriptures, we may say of this;
 ' there is none like it.

The commentaries of our HENRY on the bible, have
 out-done most that we have yet had, in this regard:
 the Spirit which dictated the sacred scriptures, operating
 on the mind of the commentator, in the dispositions
 and observations of experimental piety. The
 erudition also appearing, without affectation of appearance
 in them is far from contemptible. I wish
 you furnished with them. What is done by Pool
 and his continuators, is highly valuable; and may
 be of use, not only for occasional inspection but also
 for diurnal meditation. How happy should we have
 been if an Hutcheson who has done so well on Job,
 and on the smaller prophets, and on John, had left
 us the like operations on the rest of the bible? or, if
 a Caryl on Job, a Greenhill on Ezekiel, a Burroughs
 on Hosea, an Owen on the Hebrews, a Manton
 on James, and a Jenkins on Jude, were accom-
 panied with others like them on the rest of the sacred
 pandects.

Being upon your daily exercise, I will add no
 more; but this I would advise you, wherever you
 in any reading meet with a curious illustration of a
 text, prize it, seize it, enter it in papers where you
 may

may design a lodging of such inestimable jewels. Like Hezekiah, have your treasures for precious stones : and let these be such unto you. Get such an amassment of them that among them you may be like the king of Tyrus ; and walk up and down in the midst of the stones of fire, when you are upon the holy mountain of God. One of these may be worth an ingot of gold, and a whole discourse may be rendered acceptable, by having such a jewel studded in it.

S E C T. XV.

STUDY OF DIVINITY.

LET the men who corrupt the earth, and have nothing but their cassocks, to claim the name of divines for them, sit in the seat of the scorner, and laugh, and scoff, at all systematical divines as long as they please, there are systems of divinity, which I most seriously advise you, to be most intimately acquainted with.

And here, either a Wollebius, his *Manuductio ad Theologiam*, or an Amesius, his *Medulla Theologiae* or a Markius, his *Compendium Theologiae* ; I would have you get so into your head [and heart !] as to be a perfect master of the system.

Go on then, to read with a strong attention, the *Synopsis Purioris Theologiae*, of the Leyden divines

Usher

Usher's Body of Divinity is orthodox and excellent, and is accommodated with the most agreeable texts of sacred scripture upon every article. For this, and all good theological purposes, get as much of, and be as much with H. Alting, as ever you can. He has been called, *Theologus scripturarius*, and every thing of his is valuable: all that is done by that hand, has much of heaven in it. Tuckney's *Prelectiones*, are an inestimable treasure. So are those of Prideaux. The works of an *Hemingius* deserve a greater title than that of *Opuscula*. The *Loci Communes* of Aretius, have uncommon riches in them. Edwards's *Theologia Reformata*, also will be no contemptible treasure for you, on all occasions. You might wonder at me, if I should forget Calvin's Institutions, to which the concurrent opinion of them that wished well to the reformed religion assigned a preference before all the writings that the church of God has enjoyed since the apostolical; as the well known distich has informed you. Some that have written on the creed, are highly worthy of being your instructors. Particularly a Pearson, and a Witfius. But after all, there is nothing that I can with so much plerophorie recommend unto you as a Mastricht, his *Theologia Theoretico practica*. That a minister of the gospel may be thoroughly furnished unto every good work, and in one or two quarto volumes enjoy a well furnished library, I know not that the sun has ever shone upon an human composition that is equal to it: and I can heartily subscribe unto the commendation which Pontanus, in his *Laudatio*

datio Funeris upon the author, has given of it. *De hoc opere confidenter affirmo, quod eo ordine sit digestum, tanto rerum pondere prægnans et tumidum, tanta et tam varia eruditione refertum, ut nescio an in illo genere usquam gentium exstet aliquid magis accuratum et elaboratum.* I hope, you will next unto the sacred scripture, Make a Mastricht the store-house to which you may resort continually. But above all things remember the dying words of this true divine; which he uttered *Altissima voce*, [and I wish all that study divinity might hear it!] *se nulla loco et numero habere veritatis defensionem, quam sincera pietas et vitæ sanctitas, individuo nexu non comitetur.*

But, if you are laying in for a library, there are two or three divines, whose works alone, will afford you a copious library, and you may on almost every subject repair unto them, and see what almost every writer has offered upon it. Such more particularly are Gerhard's *Loci Communes*; and, Voetius's *Selectæ Disputationes, et politica Ecclesiastica*.

That you may have a general insight into Polemic divinity, and at once make a short visit with safety to the camp in the valley of Elah, and see the men of Israel fighting with the Philistines, you have much done for you in Prideaux's *Fasciculus*: but there are two little duodecimo's, which for this purpose are worth more than twelve times their weight in gold; these are, the *Turris David*, and the, *Turris Babel*, of the wondrous Alsted. There is also a little book in the English Tongue, *Sinclair's Truths*

Truths Victory over Error, which is worthy to be called, *Enchiridion Militis Christiani*. I will say nothing of a little book published among ourselves under the title of, Supplies from the Tower of David.

As for more particular controversies in religion, I will not perplex you with a tedious catalogue of what has been best written on the several controverted points. You will not much trouble yourself with them, till the providence of God call you to the wars, and bring the occasions for it.

However, that I may leave nothing untouched that you may look for, I will just say thus much. To encounter the Romanists, you will be admirably furnished in the *Panstratia* of a Chamier, or the *Synopsis Papismi* of a Willet, or the very learned works of a Jackson. To confute the Arians, I commend unto you, a Waterland, and a Guise, and a Pike. To confute the Socinians, I commend an Owen, an Abbadie, and a Cloppenburg, and a Stillingfleet, and a Bisterfield. Upon the Quinquarticular controversies, you will see who is to Friend, in Pryn's Anti-arminianism. To which, I would have you add, the *Veritas Redux*, of an Edwards. The Anti-pedobaptists have been confuted by such an army of writers, that except I should single out a Baxter, I can scarce tell whom to pitch upon for your assistance. A little Conference entituled, *Baptistes*, reprinted among us, will give you the sum of the matter. Faldo has done enough against the Quakers. For the *Theologia Gubernetica*, as it is called, I will only mention
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to you, the *Politia Ecclesiastica* of a Parker; the *Altare Damascenum* of a Didoclavius; the Fresh Suit of a Gillespy; a Baxter of Episcopacy; and a Pierce's Vindication of the Dissenters; and an Owen of the Nature of the Gospel Church.

But it is of the last importance, that you be a Good Casuist: and an Ames, in his *Casus Conscientie*, an Alsted in his *Theologia Casuum*, a Baxter in his Directory, and a Baldwin in his book, *De Casibus Conscientie*, have done what will abundantly qualify you to pass a judgment upon the cases, that may lie before you, and well distinguish the clean from the unclean, in your discharge of your ministry.

Abundance has been written, to recommend the Study of the Fathers: and it has been recommended by none more than some Neotericks and Innovators, who have had very indirect intentions in it, and hoped that the fathers might help them with some traditions, where the scriptures failed them. What attempts have there been therefore to set the epistles of Ignatius, almost on the level with the epistles of our inspired apostles; while after all the learned impertinences, wherewith some would maintain the larger, and some the lesser copies of those epistles, and painful disputations, on the problem how many of them are genuine; they are all of them impostors, and not worthy of any notice with you. What ado has there been, to set up, the Apostolical Constitutions as the most valuable part of the New Testament; when they are evidently despicable and detestable forgeries; and

and the collections of some ignorant Arian in the fifth century; you may be sure, that in the Study of the Fathers, I shall at least advise you to so much knowledge of them, as Daille in his excellent book of, *The Use of the Fathers*, will instruct you in. But, though the fathers had such errors, that we may most sensibly bless God, for his granting us the scriptures, to be on all accounts better and safer guides unto us, and the fathers themselves do times without number urge us to take none but the scriptures for our guides, and their notorious deficiencies in several points of literature, laid them under disadvantages enough to pall and spoil our adoration of them! nevertheless, there are those writings of the fathers, which I would have you no stranger to. If you bestow a perusal upon, the *Epistles of Clemens Romanus*, and the *Apologies of Justin Martyr*, and of *Tertullian* and the book of *Origin against Celsus*, you will do what I would have you to do. And I am willing you should look upon the *Dialogue of Minutius Fælix* as one of the most celebrated monuments of antiquity. But how can I persuade you to peruse all the folio volumes, of both the Greek and Latin fathers? indeed, I look on *Theodoret* as the best expositor of the bible among the fathers; and there are very notable and refined expositions often occurring in him; yet I shall direct you to do little more than consult him upon occasion. I value *Chrysostom* almost as much, as they tell you *Aquinas* did: yet I shall only wish you to attend
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upon him in some select Homilies ; and, consult him upon occasion. I am not so enamoured on Austin, as (like Jansenius) to read over all his works ten times, and his book *De Gratia*, thirty times ; I shall count it enough, if you go through his Confessions, and his Meditations, and his *De Civitate Dei*, and some numbers of his Letters. Scultet in his *Medulla Theologiæ Patrum*, have given you such abstracts of what has been written by many of the fathers, as your eye to good purpose may dwell upon. But for a more agreeable and profitable study of the fathers, I shall propose, that you go through Dupin, his Ecclesiastical History : and where you find an account of any subject handled by any father, which you have a particular inclination to see what they say upon : then turn to the author, and seek for further satisfaction.

S E C T. XVI.

THE PULPIT AND ITS GLORIOUS WORK.

AFTER all this preparation for the Sanctuary, you are now coming to feed the flocks on the high mountains of Israel ; coming into an employment among the people of God, in which, I wish you may prove like the Angel, in the Revelations,
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that came down from heaven, and the earth was lightened with his glory. I am now going to bring you into the pulpit: which I hope, you will ascend [as Luther, when he was much older than you, says, he still always did!] with a trembling soul; and remembering that you are to stand, where, that which the Jewish senator said unto the greatest person among them, is what the people of God may say unto you; *Non stas coram nobis, sed coram eo qui dixit, Fiat, et factus est mundus.*

There is a troop of authors, and even an host of God, who have written on, the Pastoral Care, from the days of Gregory, down to the days of Gilbert; yea, and since these, every year some to this very day. I cannot set you so tedious a task, as to read a tenth part, of what has been offered on the art, and the gift, and the method of preaching. If you read the *Pastor Evangelicus*, of a Bowles; or, the Preacher of an Edwards; you will do as much this way, as I shall at present ask you to do.

The first thing which I have to demand of you, is, that you entertain the people of God, with none but well-studied sermons; and employ none but well beaten oil, for the lamps of the golden candlestick: and be nothing like him, who was among the Jews called, the Plagiarist Prophet, and whose punishment was not an easy one. Heaven forbid, that you should be one of those pitiful parsons, to whom there has been that advice given for the discharge of their pastoral care; that they should use other men's sermons, rather than

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make any of their own : but in the choice of these, use great judgment, and not take an author that is too much above themselves ; for by that, compared with their ordinary conversation, it will too evidently appear that they are not the authors of their sermons. It is true, the composures of them that have gone before you, may be of use unto you, to supply you with useful hints for the composing of your sermons. And some have ingeniously asserted it, ‘ That a man of
‘ mean abilities, may come to fall very little short of
‘ the ablest preachers, if he so carefully peruse their
‘ sermons, as entirely to digest them, and then, laying
‘ them out of his view, proceed in his own way, and
‘ in his own style, to deliver them.’ Let that be as men please ; this I insist upon, that when you are to preach, you should go directly from your knees in your study to the pulpit ; and when you are thus on your knees in your study, you should bewail the faulty defects in your life, which the subject you are to treat upon should lead you to a penitent confession of : humbly bewailing it also, that your sermon is no better fitted for the awful service that is before you. Your sermon must also be such, that you may hope to have the blood of your Saviour sprinkled on it, and his good Spirit breathing in it. A sermon likewise it must be, that shall discover you to be a workman ; and be, like the peace-offerings of old, an oblation, which, as the people of God have their share in it, so it is presented unto the glorious God himself, the great king, whose name is venerable.

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How such things as these can be compatible to stolen sermons, or concomitant with them, I cannot imagine!

I pass on, to advise you, that when you become a settled preacher the subject of your sermons may be so well chosen, as to do therein the part of a prudent and faithful steward, who dispenses to every one their food in the season thereof; and a vigilant watchman, contriving such words in season, as will be fitly spoken. You may do well to go through the whole body of divinity, in a proper method, and therein declare the whole counsel of God. There are also some rich portions and paragraphs of the sacred scriptures, wherein the Spirit of God lays together an admirable variety of important subjects, which you may do well to handle, in the order wherein he has provided them for you. But still, notwithstanding the connection of your discourses, I would have you leave room for occasional subjects; and have your parentheses of sermons on such things, as you may apprehend the necessities of the people may more immediately and importunately call for. So, being as a thick cloud that has water bound up in it, you shall (as the ancients expounded that passage in Job) distil it in drops, *Juxta exigentiam auditorum*. That you may be led from time to time unto such subjects as may best answer the designs with which your ministry is to be carried on, you must have your eyes ever towards the Lord, and with solemn supplications look up to him, who ministereth seed to the sower. But let me particularly commend one piece of discretion unto you; which is, that you may

be so laid in aforehand, as never to be at a loss, what subject your studies are to proceed upon. From the want of this provision, how often have I known a preacher spend almost as much time in determining what subject he should preach upon, as there need go for the making of a sermon upon it ! But I very much object against your being too long upon a subject : which way of tedious amplification, must needs leave much of the sacred field unploughed upon, that is too rich to lie always neglected ; and produce many sermons as little to the text, as I suspect many of that German divine's were, who undertook to go over the whole book of Isaiah, and was no less than twenty years on the first chapter of it.

And here, I cannot go any further, until I have given you my sentiments upon something that calls for a great consideration with you.

Among all the subjects, with which you feed the people of God, I beseech you, let not the true bread of life be forgotten ; but exhibit as much as you can of a glorious Christ unto them ; yea, let the motto upon your whole ministry be, Christ is all. It has been among the grievous things, which I have seen in the days of my pilgrimage, that not only in some of the most celebrated sermons, which we have seen published on the most illustrious and memorable occasions, a Christ is (not one tenth part so often mentioned, as he is only in the ten first verses of the first epistle to the Corinthians, I say) not so much as once mentioned ; but also some of your great men have it re-

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lated of them as an instance of their wisdom, that they gave it as their advice unto ministers, that they should not preach much about the person of Christ. I have thought, would a blessed Paul have uttered such a word ! A Paul, who said, I determined to know nothing among you, save Jesus Christ, and him crucified. It is reported by some travellers, that in the Mahometan mosques, there are sometimes whole sermons on the glories of a Jesus. And shall they who call themselves Christians, and would be honoured as ministers of the Christian religion, preach as if they were ashamed of making the glories of a Jesus, the subject of their sermons ; and so rarely introduce him, as if it were an indecent stoop to speak of him ! God forbid ! I make no doubt of it, that the almost epidemical extinction of true Christianity, or what is little short of it, in the nations that profess it, is very much owing to the inexcusable impiety of overlooking a glorious Christ so much in the empty harangues, which often pass for sermons. Alas, that there should be so many preachers, (I cannot say of the gospel !) to whom there might be commended as proper for them, the treatise entituled, *Parænesis ad Pseudo-Evangelicos nostri Sæculi, de Christo Deo ipsis ignoto !* The holy Spirit of God for ever aims at nothing more, than what our Saviour has declared in that word, he will glorify me : and that holy Spirit withdraws from the ministry, which has in it little concern to glorify him ; and it is therefore an unsuccessful ministry. Let your performance in the pulpit be what it will, I must freely tell you, *non sapit mihi,*

nisi sonuerit ibi Jesus. What I wish for and urge to, is this, that your knowledge of the mystery of Christ, may conspicuously shine in your sermons; and that it may be esteemed by you as a matchless grace given you, if you may preach the unsearchable riches of Christ unto the world. The heavens do praise that wonder; the angels in the heavens are swallowed up in the praises of that wondrous One! be, like them, never so much in your element as when the person, the offices, the benefits, the example, the abasement, and advancement of a glorious Christ, are the subjects of your sermons; yea, reckon that the truth is not well discerned, nor the word of truth well divided, until you have the truth as it is in Jesus; he is that light of God, in which you will see light, and every truth will be set in its true light before you. In every article of the treatises which you bring into the assemblies of Zion, ponder upon this; what aspect a glorious Christ has upon the truth now before you, and let your hearers be made sensible of it. Yea, whatever point you are upon, think, what is there in my Saviour, which this point leads me to think upon! if you preach on the evil of sin, and the miseries of man fallen by sin, still carry your hearers to their mighty and only Saviour; when you preach on the duties of a godly, and sober, and righteous life, still carry your hearers to their Saviour, as not only affording a pattern for all those things, but also as offering to live, and act, and work in them, as a principle of life, by which alone they
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can live unto God. Let me tell you, to take the way of Norris and Company, to come at the love of God, without a Christ by the law of the Spirit of life in us making us free from the law of sin and of death; verily, it will never do! a Mahometan Abubeker, in a self taught-philosopher, has as high flights of divinity as many of these divines. Be a star, to lead men unto their Saviour, and stop not until you see them there. Be assured of this, the Infinite Son of God is ineffably dear to His Eternal Father; and our Saviour has given us this assurance, if any man serve me, him will my Father honour. If you set yourself above all things, to glorify the Christ of God, and affect yourself and others with his.—How great goodness and beauty! and use all the methods you can devise, that he may be exalted, and be extolled, and be very high; you will be taken in among the favourites of heaven, and be a man greatly beloved. The angels who with a perpetual veneration and astonishment, stand about his high throne; the ministers who do his pleasure, and are never so well pleased, as when they see him glorified; these will with delight look upon you as their fellow servant, and will at his orders be on the wing to do marvellous kindneses for you.

But then, I must herewithal advise you, that the genuine doctrines of grace be all of them always with you, as the very salt and soul of your sermons: they will be putrified things without them! assert always the necessity of turning, and living unto God;

and yet such an impotency in the wounded and corrupt faculties of man, as renders a supernatural and regenerating work of sovereign grace, necessary for it. Show people how to plead the sacrifice of our Saviour, that they may be forgiven, and how to lay hold on his righteousness, that they may be accepted with God. Show people how to overcome, and mortify, and crucify their evil appetites, by repairing to the cross of our Saviour; and how to derive strength from him for the doing, and the bearing of all that they are called unto. Show the people of God, how to take the comfort of their eternal election, and special redemption, and insured perseverance; and at the same time fetch mighty incentives to holiness from those hopes, which will for ever cause those that have them to purify themselves. Gospelize to them all the commandments of the law, and show them how to obey upon the principles of the gospel; and how the precepts of the gospel are also so many promises of it. With a strong application study the covenant of grace, and let the Spirit of that covenant animate and regulate all your performances, when you bless the Lord in the congregations. In these truths there are the articles, which the church either stands or falls withal. They will be the life of your ministry: nor can the power of godliness be maintained without them. The loss of these truths will render a ministry insipid and unfruitful; and procure this complaint about the shepherds

herds, the diseased ye have not strengthened, neither have ye brought again, that which was driven away.

That you may be well versed in these truths, it will be requisite, that your main reading may not be of such books that have been much in vogue, since real and vital piety has been so much banished out of the world, but are as lame in these points, as that which is (unjustly and unsafely enough) entitled the *Whole Duty of Man*. There is a set of books which of late years have brought in a fashionable divinity; with the authors whereof, I cannot but be in as ill terms, as Gildas was with his British clergy, when with him a man was, *Non eximie Christianus*, who did not call them rather the betrayers, than the ministers of the gospel. I can by no means wish you to take your divinity from them; or to be unacquainted with the castigations, which God has raised up one of their church (an Edwards I mean,) to bestow upon them. In short, if a book that pretends to describe the way of a sinners reconciliation unto God, says nothing of, by the obedience of one many made righteous: if a book that pretends to direct a Christian life, says nothing of a conversion to God, and of being joined unto the Lord, through his one Spirit quickening of us: and if a book (that shall be written perhaps by one who hath subscribed our thirty nine articles,) dresses up our doctrine of predestination in the fallacious and invidious terms, and the bear-skins in which it is now commonly exploded, and

and proclaims the author did not believe in his heart the articles and homilies, which his prevaricating hand made a subscription to, (or if it be a book that shall any where spitefully link Rome and Geneva together :) *Hunc tu, studiose, caveto.* I had as good plainly say, let not Scott and company, be the men of your counsel.

You may expect, that I should more positively say, what English treatises of practical divinity, I would commend unto you. But here I am encumbered as Hevelius was, when he would have so partitioned his accurate *Selenography* as to have done justice unto the names of all the more illustrious astronomers. Yea, so great is the army of them who have published the true gospel, that I cannot pretend unto the long list of them that have come to the help of the Lord. However, there are a few that must be particularized for you. More particularly then, if you would see the covenant of God and the gospel in an evangelical exhibition of it, let Strong on the covenant (though under the disadvantages of a posthumous work) be precious to you as the golden wedge of Ophir. If you would see sound doctrine, the works of an Owen have it for you: and I am glad to see, how much esteemed they are in the North-British Universities. You have a Goodwin that will place you among the children of light, and will give you the marrow of the doctrine which is according to Godliness: he often soars like an eagle; perhaps, you would have been content, if sometimes a little more concisely. Every thing of a Pol-

hil,

hil, is evangelical and valuable: especially his *Speculum Theologiæ in Christo*. When your heart and your pen want the holy fire to be quickened with you, a Baxter will bring you a coal from the altar for it. Yea, to fetch a metaphor from another element, he may be called, as you may remember who was of old, an ocean of divinity. To say of that very great man, that if he had not meddled in too many things, he would have been esteemed one of the learned men of the age, it is to speak a thing which I do not well understand: for his meddling with so many things, and writing more learnedly upon the most of them (except his expositions) than the most of them who have written upon perhaps but one or two of the things, to me renders him, one of the most learned of the age. In a Charnock you will have substantial divinity, and of the right sort. A Bates will treat you with angels food. An Howe will set manly religion before you. In a Flavel, you will find the true savour of plain, lively, useful preaching. What a Collings has written on Providence, is well performed. And what a Ford has written on the Spirit of Bondage and Adoption, is as fine as any thing I have seen for the experimental. And, though a Doolittle may not pass for one of our greatest men, yet having in his Book on the Catechism, given us the body of divinity all in a flame, I am willing that it should be, (what Zoroaster called his famous book Zundavesta, which, though written above two and twenty hundred years ago, we still have

have in our hands,) a fire kindler for you, and put you in the way after an awakening manner, to set conscience about its work, when you come to that application, with which your sermons are still to be enlivened. If you go further back, and even up to a Perkins, you will find in many treatises, that good old puritan divinity, which the honours of the old way belong unto: and, no man having drunk that old wine, and such books, as the Christians Daily Walk, of a Scudder, will much desire the new, but he will say, the old is better. If we mean to go to heaven, we shall not miss our way by having Isaac Ambrose in our company. I say nothing of a Preston, and a Bolton, and a Capel, and a Fenner, and a Rogers, and a Sibbs, and an Hall: all highly valuable. but I cannot forbear saying, the writings of the Dyke's, (both Daniel and Jeremiah, have a singular flavour and vigour in them. Every thing of an Arrow-smith, is admirable. A Gurnal will furnish you with a magazine, of good things. Of an A. Burges, I may say, he has written for thee excellent things. A Reynolds too must be taken into the list of them, who have written what none will repent the reading of. His Preparations are fat things full marrow, wines from the lees well refined. And some things of a Burroughs, especially his Moses's Choice, will not make you complain, that you have lost your time in conversing with them.

In fine; the six volumes of, The morning Exercises, will give you such a variety, both of matters
and

and of talents, that I could wish you may not be without them.

I may not omit giving you the best encouragement I can, to allow unto a box of North-British authors, a standing in your library, and often resort unto it. The Jews have a fancy, that when our Almighty Creator, bespangled the heavens with the stars of light, he left a space near the northern pole, unfinished and unfurnished, that if any after-god should lay claim to deity, a challenge to fill up that space might eternally confute it. But in the firmament of the church, that northern part which belongs to Scotland, has been illuminated with stars, even enough to make a galaxy. And though the assiduous employments of the parish and pulpit, which are enough to take up all the time of their pastors, have prevented, (which, it is a pity!) the appearing of so many writers, among them, as might otherwise have dispensed their sweet influences to us; yet their pens have not been idle. Of these we have several commentators on the sacred scriptures: (among which a Durham, especially on the Commandments! And a Weemse long before him has given us a rich amassment of biblical treasures, well worth your having.) We have several who have enriched us with bodies of theology; (among which, a Scharpius.) We have several champions for the doctrines of grace; (among which, a Rutherford.) We have several historians; (among which, I will not say, a Spotswood, so much as a Calderwood: and very lately, a Woodrow.) We have
several

several defenders of the gospel-worship, and the gospel church-state ; (among which, a Gelaspy, a Lauder, a Willison, and a Jameson. The eagle-eyed and miraculous man last mentioned, has also obliged us, with *Spicilegia Antiquitatum*, which are invaluable, and preferable to a whole vintage of many other literators.) We have several practical tractators ; (among which, a Guthry, and a Clark, and that wondrous youth, whose green years could not withhold from him the wisdom and esteem, as he wore the name of, Gray !) It had been some injustice as well as ingratitude in me, to have left these unmentioned. And if a Burnet might not have been thought a little too much anglistified for it, he should also have had a mention among the illustrious pens of Scotland.

About the way of studying a sermon, I exhort you, that all be with a spirit of piety, and therefore very prayerfully, carried on. It is no more than what the nature and intent of the service highly calls for. First look up to heaven, with dependence upon a glorious Christ, for his influences and assistances to carry you through what you have in hand. Yea, repeat the invocations, with fresh elevations of your eyes to him from whom comes all your help, whenever you return, after any intermission of your study upon it : O my God and Saviour, without thee I can do nothing; help me, help me ! send forth thy light and thy truth unto me ! This will be equivalent unto the practice of such devout men, as a Bradford and a Cartwright, of whom they report, they studied their sermons on

their

their knees. And when you have dispatched a paragraph of a sermon, I wish it might be a frequent practice with you, to make a pause upon it; and get your sermon by heart, I mean, get your heart suitably touched with what you have prepared, before you go any further, and cast into the mould of the sanctifying truths, by such confessions and such petitions, as you may dart up to heaven upon them. At least, let this be done, in your perusing of your whole sermon before your preaching of it. Some celebrated preachers have piously declared, they never durst preach a sermon to others, till they have got some good by it themselves. To feel what you speak, how wondrously will it qualify you to be a lively speaker! It will bring you to deserve the title of a Rabbi Hadarshan.

Be careful evermore to preach scripturally; and employ the sword of the spirit, if you would hope to do execution. Pertinent scriptures demonstrating and embellishing every article will well become one, who would speak as the oracles of God. For your aid in this, I cannot but recommend unto your use, Ravenellus, his *Bibliotheca Sacra*, as one of the most useful books in the world for a preacher, that would at once have in one regular, orderly, advantageous view, before him, the sum of what the scriptures have said on every subject: a work, that is moreover full of expositions and illustrations. There is also a book entituled, *A Common Place Book to the Holy Bible*; worth being always at hand with you.

It would be well, if you could likewise come to
say

say with the prophet, I have used similitudes : And accustom yourself to find out similitudes, wherewith you may cloath your ideas, and make them sensible to the lowest and meanest capacities, yea, to all flesh. Thus to seek out acceptable words, would render you a most profitable as well as agreeable preacher. It would marvellously fasten the nails, and be some imitation of the preaching, which he that spake so as never man spake, has given you a pattern for.

In your preaching that you may save them that hear you, I wish you may with all possible dexterity spread the nets of salvation for them. And therefore often exhibit the terms of salvation, and the proposals of the gospel, in such a manner, and so importunately solliciting their consent unto them, that by the hearty speaking one word, in the echo's of devotion thereupon, they may be brought into them. Exhibit unto them, the desires of piety, in such a manner, that they must have their hearts burn within them, and they must be hearts of stone indeed, if they take not fire immediately. When you also describe the graces of the new creature, give the description in the language of piety, acting those graces ; wherein, if they come into a consort with you, their souls are gained unto God, at the very moment of your instructing them. Oh ! that you may be a wise winner of souls ! and while you are preaching, may the holy Spirit fall on them that hear the word !

For this purpose, I would have you usually try, as much as with good judgment you can, to set the truths

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on fire, before you part with any head that you are upon; and let them come flaming out of your hand with excitations to some devotion and affection of godliness, into the hearts of those whom they are addressed unto. The tongues with which the holy Spirit made his descent, on the first and best preachers of the gospel that ever were in the world, were flames, and had the appearance of an heavenly fire upon them.

It is pity but a well prepared sermon should be a well pronounced one. Wherefore, avoid forever, all *Inanes sine mente sonos*; and all indecencies, every thing that is ridiculous. Be sure to speak deliberately. Strike the accent always upon that word in the sentence which it properly belongs unto. A tone that shall have no regard unto this, is very injudicious; and will make you talk too much in the clouds. Do not begin too high. Ever conclude with vigour. If you must have your notes before you in your preaching, and it be needful for you, *De scripto dicere*, what even some of the most famous orators both among the Grecians, and among the Romans did, (Pliny says, *Orationes, et nostri quidam et Greci leclitaverunt*) yet let there be with you a distinction between the neat using of notes, and the dull reading of them. Keep up the air and life of speaking, and put not off your hearers with an heavy reading to them. How can you demand of them to remember much of what you bring to them; when you remember nothing of it yourself? Besides, by reading all you say, you will so cramp and stunt all ability for speaking, that you will

be unable to make an handsome speech on any occasion. What I therefore advise you to, is, let your notes be little other than a quiver, on which you may cast your eye now and then, to see what arrow is to be next fetched from thence; and then, with your eye as much as may be on them whom you speak to, let it be shot away, with a vivacity becoming one in earnest, for to have the truths well entertained with the auditory.

Optimus est orator, qui dicendo, animas audientium, et docet, et delectat, et permovet.

Finally; let your perorations [from which, *noscitur orator*] often be, lively expostulations with the conscience of the hearer; appeals made, and questions put, unto the conscience, and consignments of the work over into the hands of that flaming preacher in the bosom of the hearer. In such flames you may do wonderfully!

S E C T. XVII.

THE WORK OF A ZEALOUS PASTOR.

UPON the due discharge of the pastoral duties, in which you must labour to know the state of your flock, and lay hold on all occasions to drop the lessons of piety upon them; and, how to manage the pastoral visits with an admirable dexterity and fidelity; and therein to be forever scattering books among them, which may be lasting monitors unto them, and

and a salt for their preservation ; yea, and be scattering alms, like the liberal showers from above, upon the indigent among them : I suppose, I need now do no more than give a short hint unto you, that such things are to be thought upon. All that I will now say to you upon this pastoral watchfulness is this ; that when certain shepherds were keeping watch over their flocks, Lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them.

Among the employments of a vigilant pastor, I cannot avoid saying of something, *De catechizandis rudibus* ; and putting you in mind, that great things may be done in the way of catechizing. A work this is, for which the greatest men in the church of God, have not thought themselves too great : and some eminent persons coming towards a superanuation for other services, have by applying themselves almost wholly to this, continued very serviceable to the last. In this exercise, to break the answer now and then into smaller questions, and so drop it into narrow-mouthed understandings ; and thereupon to graft exhortations, which may draw the catechumens into the declared resolutions of piety ; and more particularly show them, the blessings for which they are to make their supplications, and gain a promise from them to do so : this is one of the things, where an abundance of wisdom and prudence may be demonstrated. Among the many hundreds of catechisms which have made their way into the world, what is now most in use, is the Assemblies ; which was

composed by Dr. Tuckney, Dr. Arrowsmith, and Mr. Newcomen, and adopted and emitted by the most venerable convention of divines, that was ever seen in our nation. But some have thought, that this, like all other human composures, might be capable of some amendment. And I could myself particularly wish, that among the articles of, The misery of the estate into which man fell, there might be inserted, And enslaved unto the powers of darkness: and that among the articles of, Christ executing the office of a priest, there might be this clause inserted; In performing perfect obedience to the law of God, the everlasting rule of righteousness: and that among, The benefits which in this life do accompany justification—there might be inserted, The ministry of good angels for our good, and succour against the temptations of the devils. Though it is not for you to correct the catechism, yet you may in your catechising do justice to these important articles. Up, and be doing; and be thus an instructor of the young; yea, an angel to the little ones.

But no good is to be any further expected from you, than it may be reported of you, behold, he prays! you must, like the camel, receive all your burdens on your knees: and your whole work must be carried on, with a continual praying over it.

For your secret prayers, I can bate you nothing of David's and of Daniel's number, three times in a day: for your pious ejaculations, I have nothing against the number, which they report of the apostle Batholomew,

(one

(one hundred in a day!) yea, or that which they report of a father whose name was Paulus; (three hundred in a day!) if you can attain so far to have your eyes ever towards the Lord. Excellent is the counsel of Lansbergius, in his *Enchiridion Militis Christiani*, (and by the way, Erasmus's golden book of the same title, I earnestly advise you to the reading of!) *Ex omnibus quæ vides, quæquæ auais, disce orandi sumere occasionem, mentemque ad Deum elevandi*. Besides your stated prayers for every day, you will also have numberless errands to heaven, which will oblige you frequently to make your occasional addresses thither upon emergencies. But what in a very particular manner I advise you to, is, now and then to set apart whole days for interviews with heaven; and this with such fasting as you may find you are able to bear, and may be for the help of your devotions. On such days, go through a process of repentance, which cannot be too often repeated. Renew your flights unto your Saviour, that you may be more quickened in the life of God. Present the sacrifices wherein you shall offer up your all unto him, and embrace and enjoy a Christ instead of all. Carry to him all your concerns; and let all your desire be before him, and none of your groaning be hid from him. Let your petitions for others, and for all the societies you belong unto, express the true Spirit of grace in your supplications, and be like those of the man greatly beloved. Soar up as high as you can towards an union with God. Intermix all along, the reading of proper things, wherein God from the holy

oracle may commune with you ; and you may assist and inflame the work wherein you are engaged. Let the minutes of spaces between your devotions, be filled with reflections, that may have a tendency to bring you into abasements of your self, or into adorations of your God ; and from your heart within you, let them go up silently unto the Lord. Conclude all with holy projections and purposes, for further improvements in a careful, fruitful, humble walk with God. But how much could I wish, that in this religion of the closet, you may know what it is to keep days of thanksgiving too ? Such days you may fill with contemplations on the perfections of the infinite God, and the glories of your Almighty Redeemer, and the wonderous things which he has done ; and the ministry of his angels ; and with enumerations of the favours, which both on spiritual, and on temporal accounts you have received from him ; whereof you should make explicit acknowledgments unto your powerful and merciful benefactor, and particularly see and own how undeserved they have been, and how distinguishing they have been, and how the contrary sufferings of Christ have purchased them. You will upon trial find a day of the summer solstice too short for the pleasant work now before you. Here you may intermix the songs of the redeemed ; adding the perusal of what you may find written for the help of the heavenward alleys, wherein you are mounting up as with the wings of eagles. You will do well, to keep the holy fire alive all the day, by making all the objects which occur to
you

you in the intervals of your devotions, but a fuel that your praises to God shall seize upon, and go up in short motions of soul unto him. Conclude all, with an ingenuous meditation on that question, what shall I render to the Lord for all his benefits? These days will not only obtain marvellous blessings for you, but also leave a celestial flavour and grandeur on your mind, and infuse a becoming discretion and gravity into all your conversation.

One consequent of these things will be, what I am very solicitous you should arrive unto, that is to say, an ability to express yourself in prayer to the glorious God, and spread the cases of the people before him on all occasions: an ability without which, I shall not judge you qualified for an ordination to the pastoral care of a flock, among the churches of God: but worthy to have an ANAXIOS cried out upon you.

In your doing this, you will have notable opportunities to bring them into the frames of piety, which are to be wished for them.

Whatever truths at any time you would most efficaciously preach unto them, you may make them hear you pray down these truths into them, with a most surprising and most subduing efficacy.

I can by no means approve of your leaning on the tool of a foolish shepherd, and your living on the lifeless forms of any liturgy. I cannot commend any liturgy to you, except that which Baronius taxed good old Agobardus for keeping to. I can do no other than tell you so, after a Bellarmine himself has confessed,

‘ That in old times, there was no form of prayer
 ‘ prescribed, for all to be bound unto, but every one
 ‘ might make what prayer he pleased, if but the ana-
 ‘ logy of faith were kept unto. And Chemnitius with
 a whole army of protestants, have irrefragably proved,
 that this confession of Bellarmine is true; and, *apud*
veteres ordinem celebrandi fuisse arbitrarium. The an-
 cients all agree to it, that in the earlier days of
 Christianity, the ministers prayed every where as they
 where able. Indeed there was no general imposition
 of any service book, until the emperor Charlemagne,
 at the solicitation of the pope, introduced it, with
 persecution; which was not until the entrance of the
 ninth century, when all manner of superstitious usages
 were brought into the temple of God. Some judicious
 men have complained of the French liturgy composed
 by the excellent Calvin, for not having sufficient col-
 lects of thanksgiving, but being all petition. And
 whereas these three things, confession, and peti-
 tion, and thanksgiving, belong to every complete
 prayer, I have heard some enquire whether according
 to this rule, there can be readily found one complete
 prayer, in another liturgy, which I cannot commend
 unto you, for such a model of perfection, as its ad-
 mirers have esteemed it. But waving here those many
 and weighty exceptions against the English Common
 Prayer-Book, which will for ever cause myriads of
 considerate christians to be dissatisfied with it, I will
 only quote some words that I find falling from the
 pen of an English nobleman. ‘ There may be too
 ‘ great

great a restraint, [he says] put upon men, whom God hath distinguished by giving them not only good sense, but a powerful utterance too. When a man so qualified, endued with learning too, and above all, adorned with a good life, breaks out into a warm and well-delivered prayer before his sermon, it has the appearance of a divine rapture; he raises and leads the hearts of the assembly in another manner, than the most composed or best studied form of set words, can ever do: and the pray wee's, who serve up all their sermons with the same garnishing, would look like so many statues, or men of straw in the pulpit, compared with those who speak with such a powerful zeal that men are tempted at the moment to believe, that heaven itself has dictated these words unto them.' I cannot but think, that good sense was that which dictated these words unto the Marquis of Hallifax. And I hope, your prayers will be such as he has therein described unto you.

I am sorry that I must, [but I must!] conclude my advice for your diligence in the discharge of the pastoral duties, with a warning, that you must not wonder at it, if you find, that you serve many ungrateful people, and may be many ways mal-treated by them, who are under the strongest obligations to support you, and reduced unto the humbling and creepling circumstances of a *res Angusta domi*: yea, be oppressed with grievous defraudations from them, whom God will many ways punish for their ingratitude. If it should be so, yet remember, you are in the service of a glorious

rious Lord, who not only says, I know thy service, but orders those things to fall out, upon which he may with infinite pleasure also say, I know thy patience. Be not now discouraged from still devoting yourself to the public and private labours of your ministry: be wholly in them; and therein labour to overcome evil with good. Suffer any thing, rather than in the methods of the law, do that which will ruin the success of the gospel, and utterly extinguish the hope of your doing any more good by your ministry among them. Cause them to feel, that you are travailing with agony for the eternal salvation of them and theirs; and that the gaining of one soul to God by your ministry, will be of more account with you than any gain of this world; than all the wealth in the world. Be they never so unjust, yet nobly hold on raining the blessed showers of heaven upon them! Thus with a strong faith that gives glory to God, go on with a watchful, painful, faithful ministry, keeping your eye on the sixth chapter of Matthew, and relying on your Saviour for your subsistence: and, never fear! never fear! He will with strange interpositions of his providence, yea, with conspicuous and marvellous operations of the angelical ministry, send in seasonable supplies for you; and often make the season of them such as notably to add unto the comfort of them.

—Yea, sooner than starve, the ravens will bring food unto you. Regenvolscius relates it, in his History of the Sclavonic churches; ‘It was a wretched custom of the papists, that when they had run one
‘ of

of the holy people into prison, they would there, by a progressive subtraction of all subsistence from him, starve him to death. Matthias Dolanscius was a prisoner designed for such circumstances, in the city of Prague,——and at length all the attempts of the godly people, and of a gracious matron among the rest, secretly to relieve him, had a total stop given to them. Now, one day, when he was on the very point of starving, he cast his eye towards the grate of the prison, and saw a little bird sitting there with something in his bill. His curiosity leading him thither, the bird flew away: but left a bit of cloth, in which, when he took it up, he found a piece of gold; and with this piece of gold, he found ways tollerably to furnish himself with bread, until the death of the king: on and by which he obtained his full deliverance.'

This I will say to you; hold on, hold on, always at work for a glorious Christ; and rather than you should starve, Matthias Dolanscius's bird shall be sent unto you! And unto that question, lacked ye any thing? you shall be able to give a comfortable answer.

S E C T. XVIII.

THE TRUE CHRISTIAN TEMPER.

TOO weighty are the words of the pious Hen. Will. Ludolf, to be left untranscribed, when I am treating you, with the things which I am desirous

ous to have greatly considered with you. 'It is a
 ' great unhappiness, that the greatest part of the
 ' clergy of all communions, do not perceive, that God
 ' is upon his way to break down all the false draughts
 ' and schemes, which the antichristian spirit of sec-
 ' tarism hath contrived instead of substantial chris-
 ' tianity, which is, the restoring of the image of God
 ' in the new creature, or, the kingdom and life of God
 ' within us.' I press you to employ the deepest medi-
 tation on this important matter. When the Lord
 God omnipotent comes to shake not the earth only,
 but also heaven, it is, that those things that cannot be
 shaken may remain. What are those things that can-
 not be shaken? but those maxims of the everlasting
 gospel, wherein all good and wise men are united, and
 all men become good and wise, when they come into
 that union with them: the maxims, which the more
 they are studied, and the wiser and better they are who
 study them, the more they will be approved of: the
 maxims which are directly calculated for the grand
 intentions of, glory to God in the highest, and peace
 on earth from a good will in men towards one another.
 It is even the first born of my wishes for you, that you
 may be one of those angels, that shall fly through the
 midst of heaven, with this everlasting gospel, to preach
 it unto them who dwell on the earth, and move all
 the people of God, though of different persuasions in
 lesser points, to embrace one another upon the gene-
 rous maxims of it, and keep lesser points in a due sub-
 ordination unto the superiour maxims, and manage
 their

their differences upon those lesser points with another spirit, than what the disputers of this world in the several sects of christians keep commonly cutting one another withal.

To assist you in the discovering and determining of these everlasting maxims, I will not meerly refer you to the sentiments of a judicious Davenant, in his, *Adhortatio ad Fraternam Communionem inter Evangelicas Ecclesias*, or those of a sharp sighted Baxter, who was a pen in the hand of God, when he wrote his Catholic Unity, and, The True and Only Way of Concord: much less, will I prosecute the proposals of our celebrated Usher, ' That if at this
' day, we take a survey of the several professions of
' Christianity, that have any large spread in any part
' of the world, and should put by the points where-
' in they differ from one another, and gather into
' one body the rest of the articles, wherein they all
' generally agree; we should find, that in those pro-
' positions, which without controversy are so univer-
' sally received in the whole Christian world, so
' much truth is contained, as, being joined with holy
' obedience, may be sufficient to bring a man unto
' everlasting salvation. Neither have we cause to
' doubt, but as many as do walk according to that
' this rule (neither overthrowing that which they
' have built, by superinducing any damnable heresies,
' thereupon, nor otherwise vitiating their holy faith,
' with a lewd and wicked conversation) peace shall
' be upon them.' I will rather exhibit the maxims

in such a manner as to make the best provision against that loathsome thing, a lifeless religion; whereof an irreligious life will be the natural consequence. In short, I may as with a burning glass, (oh! that with an irresistible heat from heaven upon you!) contract into a little room, the sum of the matter, and the piety, which will be found a sure foundation for an union among all parties of true Christians, however they may be denominated or distinguished. As our Saviour, whom his Father heareth always, has prayed for his people, that they all may be one, so it is impossible, that all the genuine people of God should not unite with one another in much greater things, than those in which it is possible for them to dissent from one another. Such things are those *Graviores evangelii*, which to cut short the work in righteousness, I shall in these three maxims compendiously set before you.

‘ I. The One most High God, who is the Father,
 ‘ and the Son, and the Holy Spirit, must be my God;
 ‘ and I must make it the main intention of my life
 ‘ to serve and please him, in all holy obedience
 ‘ and submission to him, remembering that his eye
 ‘ is always upon me; and be afraid of every thing,
 ‘ which his light in my soul shall condemn as an
 ‘ evil thing.

‘ II. A glorious Christ, who is the Eternal Son of
 ‘ God, incarnate and enthroned in the Blessed Jesus,
 ‘ is the Redeemer, on whose great sacrifice I must
 ‘ rely

rely for my reconciliation to God, looking to him, at the same time, that I may live unto God by him living in me: and under his conduct I am now to expect a blessedness in a future state, for my immortal soul; to which he will restore my body, when he shall come to judge the world.

III. Out of respect unto God and his Christ, I must heartily love my neighbour, and for ever do unto other men, as I must own it reasonable for them to do unto myself.

The foundation of God, is in these holy mountains. While these glorious maxims are (as, why should they not be? I am sure much more questionable ones, are daily required for to be) subscribed unto, it is to be wished, that these two (I can scarce call them, two more) may in subserviency to the first three be also brought into the subscription.

I adhere to the sacred scriptures, as the sufficient rule for belief, and worship, and manners, among the people of God, and I would maintain a brotherly fellowship with all good men, in the things wherein I apprehend them to follow these divine directions. And,

I declare for the just liberties of mankind, and of our nations: and for a Christian encouragement in the church for all that observe the grand maxims of piety, accompanied with a free indulgence of civil rights in the state unto all that approve themselves faithful subjects and honest neighbours, and

‘such inoffensive livers, that human society cannot complain of disturbance from them.’

I will not now suppose a Quinquarticular Controversy, but rather propose a Ternarticular Period of all Controversies. And the very first thing that I offer upon it, is, that in these maxims of godliness, which are without all controversy, you behold all controversies in religion as coming to an amicable and comfortable period. My advice to you, is, that when you make some figure in the field of the church militant, you be drawn as little as may be, into any eristic writings; wherein you shall be surprized unaware into the errors of passion, and into the follies of taking pains to convince a few readers that you have more wit than your antagonist. Every man who pulls at the Polemic saw, and manages any controversy in religion, always pretends a zeal to uphold in the issue of the disputation, some certain point of practical piety, which is in these indisputable maxims declared for. If it were not from a zealous concern which the contenders have, that the practice of piety, may not suffer in such a point, they profess that they would not contend so earnestly for the faith. If they cannot sincerely make this profession, they are but litigious and vexatious, and the gladiators are to be hissed off the theatre, by all that wish well to Christianity. Now, how commonly are both parties well agreed, in the point of piety, which the one says, cannot be preserved but upon his positions; and the other says, cannot be preserved if his be denied? be sure, all

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the truly pious are so ? but if both parties are agreed for that piety, which is the main, and the scope of all, how much good may you do, if you can so syringe the odoriferous water of the confessed maxims upon them, that the quarrelling hives in the loss of their distinction may give over their quarrels, and the children of Jacob not fall out by the way, or be so angry about the way, seeing they are brethren ? or, if the brethren will yet fall out, and the controversies must go on, and you are called forth to bear a part in them, yet, my son, continue to play these engines, for the extinguishing of the fires ; govern your mind, and your pen, by the maxims of piety ; persuade others what you can to do so too ; and carry not on any but the wars of the Lamb in your contestations. What I could most of all wish for is, that for your defence of the truth, which is always for piety, you do what you have to do, mostly in that positive way, of asserting and evincing, and advancing the piety, which the truth you would have to be defended is to animate. Conscience will quickly come in, with a testimony on the behalf of that piety ; and the truth which appears necessary to support that piety, will easily be taken in, and not easily parted with. This is for the most part better than the elenctic way of sheltering the truth from the assaults which they that corrupt the earth would make upon it : instead of swords, it is to employ plough-shares ; instead of

spears, it is to employ pruning-hooks; and the state and work of Paradise is a little emulated and anticipated.

But, if the elenctic way become necessary to be taken, and if you must go down into the battle, and smite the enemies in the Valley of Salt, I again, and again say, take heed unto your spirit: let the designs of piety regulate your whole proceeding. Furnish no new matter for the old complaint of,—*Sibi ferales plerique Christiani*; and add nothing to the instances of such outrages, as the Jesuits have with derision censured in the controversial writings of the mutual firings between the Lutherans and the Calvinists.

Lutherans, and Calvinists!—Inasmuch as I have thus unawares mentioned these, I will upon these make the experiment, (whether with any better success, than my dear Pitiscus did, I know not!) how far a syncretism of piety will unite the people of God, or abate their cursed anger, and cruel wrath against one another in pursuing of religious controversies. The sagacious Baron Puffendorf, while he despairs not of breaking down the partition wall between those two mighty parties of protestants, in other parts of it, yet it appears unto him little short of desperate, when the sublime and obscure doctrines of predestination (wherein Luther and Calvin themselves, were better agreed than their followers,) come to be considered. However, even here also at last he takes courage, and says, if ever there is to be a better condi-

tion

tion of mankind, and an happier state of the world, it is not to be expected, but from a serious and universal practice of Christian piety. Let us then with a little patience hear both parties declare themselves.

Say, Master Lutheran, what is the piety, for the maintaining whereof you so eagerly advance your principles? his answer is; ‘ I would not have the most holy and sin-hating Lord, reproached as the impeller of the sin whereof he is the revenger. I would not have our merciful Father blasphemed, as dealing after an illusory manner with men, when he invites them to his mercy. I would not have any among the fallen race of the first Adam, shut out from the just hopes of life in the death of the second Adam. I would not have impenitent unbelievers cast upon God the blame of their impenitency; but the wicked lay wholly on themselves the fault of their own destruction. I would have men work about their own salvation, with as much diligence and vigilance, as if all turned upon their own will and care whether they shall be saved or no.’ The pious Calvinist hears all this with pleasure; and can say, My brother, in all these things my heart is with you.

But now, Master Calvinist, it is your turn. Say, what is the piety, for the maintaining whereof you so eagerly prefer your principles? his answer is; ‘ I would have our good God, for ever adored, as the original of all the good, that we have, or that we do. If men arrive to any good spiritual as well

' as temporal, I would have our God praised for it;
 ' and I would have his favours confessed as most un-
 ' merited by us in all our praises. I would not ad-
 ' mit the least insinuation, as if the King Eternal,
 ' who is the Only Wise God, had not an infallible
 ' foreknowledge from all eternity of whatever comes
 ' to pass in time. I would have all that come unto
 ' everlasting life, to admire the everlasting love of
 ' God unto them; and with endless admirations own,
 ' that their Saviour has done more for them than for
 ' others. I would have men to look up to God, with
 ' ardent prayers for his gracious, and enlightening,
 ' and sanctifying influences, and pray unto him as
 ' the God of all grace, and the God who gives re-
 ' pentance, and remember that faith is the gift of
 ' God. I would have man be very humble, and
 ' humbly to annihilate himself before the glorious
 ' God, with whom there is terrible majesty.' The
 pious Lutheran hears all this with delight; and can
 say, My brother, my heart cannot but concur with
 you, in such things as these.

At the same time they both find that the several
 schemes, with which they would have this piety served,
 are encumbered with insuperable difficulties; and the
 Lutheran may have retorted upon him those very diffi-
 culties which he thinks he sees the Calvinist over-
 whelmed withal. The old law, *Qui non vetat cum
 potest jubet*, encumbers Arminius with as hard con-
 sequences as he charges on Gomarus. Maimonides
 will tell you, how much the Jewish world, and Ci-
 cero

cero how much the Pagan, has been divided, in their opinions, *De fato*. Among the Papists, how do the Dominicans, and after these, the Jansenists, and their opposites, keep in the dark, buffetting one another upon them? so that after all, it is piety that must bring all to rights: and Melancthon's resolution; *Officium agamus, et disputationes de predestinatione seponamus*.

The experiment may be made on many other doctrines, (among which, I pray take notice, you will never find me mentioning the damnable heresies, of the Arian, and the Socinian!) wherein they that have the true fear of God, and love of Christ may have their differing sentiments;—*Incolumi semper amicitia*.

Instead of my going on to do that, I rather pass now to say, that I would have you lay aside all thoughts of any foundation for an union among the professors of Christianity, but what shall be in the unity of the Spirit; or that work of the Holy Spirit on the hearts of men, that inclines them to glorify God with an obedience to his will revealed in his word, and glorify Christ with a dependence on him for all their happiness; and love their neighbour as themselves. Other foundation can no man lay! all attempts to build the Tower of Zion on any other foundation, will come to nothing; you will prosper no better in them, than they who go to build a tower of Babel. But then, let all that are by visible piety qualified for it, find a due and a kind reception with you. Let your feet stand in a large

place, and add unto your faith, godliness, and unto your godliness, brotherly-kindness, and unto your brotherly-kindness, charity: and pay the regards of brethren in Christ, unto all those who by owning and living the everlasting maxims of piety, may claim what the true Citizen of Zion will yield unto them that fear the Lord. Allow to, yea, challenge for, this people, the rights which belong unto them, and the liberties with which the Son of God has made them free. The people, who worship God in the Spirit, and who rejoice in Christ Jesus, and who have no confidence in the flesh, or, value not themselves upon a religion which is nothing but flesh, and exterior; these are the true people of God: the people, which have the promises in the covenant of God, pertaining to them; and whereto the kindnesses, or the injuries that are done, are done unto their glorious head, in the heavens. Be not such a donatist, as to dream, that the people of God are no where to be found but in one party, which you have your greatest esteem for. But, look for them, as to be found under various forms; and let your judgment, how it fares well or ill with the people of God in the world, fetch its measures not from the good or bad circumstances of one party only, but from the prevailing or the suppressing of true piety, and what has a tendency to that, wherever it is to be met withal.

Challenge for this people, a power to associate, or form assemblies for the worship of God our Saviour, according to the directions which they apprehend his
gospel

gospel has given them. Challenge for the societies of this people, the power to elect their own pastors; which was one of the last things lost in the robberies which the man of sin committed on the temple of God. Challenge for these particular churches, the rights of sacred corporations, that have all the needful power of self-preservation, and self-reformation: yet obliged in things of common concern, so far to act in conjunction with other churches walking in the faith and order of the gospel, as to consult them, and be directed and restrained by them, on just occasions.

For communion in these churches, and admission to all the privileges and advantages of the evangelical church-state, I would have you insist upon it, that no terms be imposed, but such necessary things, as heaven will require of all, who shall ascend into the hill of the Lord, and stand in his holy place. Be sure to stand by that golden rule, receive ye one another, as Christ has received us unto the glory of God; that is to say, those of whom it is our duty to judge, that our Saviour will receive them to his glory in the heavenly world, we ought now to receive unto all the enjoyments of our Christian fellowship: and let the table of the Lord have no rails about it, that shall hinder a godly Independent, and Presbyterian, and Episcopalian, and Antipedobaptist, and Lutheran, from setting down together there. Corinthian brags would not be so bright a composition, as the people of God in such a coalition, feasting together on his holy

mountain. I wish, they do not see the fate of Corinth, to compel them to it!—Though in the church that I serve, I have seen the grateful spectacle!—This I must say; a church that shall banish the children of God from his holy table, and shall exclude from its communion those that shall be saved, merely for such things as are consistent with the maxims of piety, does not exhibit the kingdom of God, unto the world, as a church ought to do. Churches that will keep up instruments of separation, which will keep out those that have the evident marks and claims of them that are one with Christ upon them, are in reality but combinations of men, who under pretence of religion, are pursuing some carnal interests. Their Diana is very visible! it is a complicated profanity and hypocrisy, that these churches are to stand indicted for. It is to be lamented, that more churches than one have the guilt of a very sinful schism to be charged upon them, for their chasing from their communion, and the annexed encouragements and emoluments, many of the righteous nation, which have the gates of heaven standing open for them: and yet such is the mystery of iniquity, that at the same time they make outcries of schism, against the conscientious people, for keeping out, while they violently shut the doors upon them. Yea, there has been one church (though I have never heard of but one!) which has punished and even destroyed multitudes of godly men, for not conforming to things which the imposers themselves have confessed indifferent.

I hope

I hope I have said enough, to disengage you from all schismatical combinations, and intimate the Catholic spirit, which I would have to be exercised, in the whole progress of your ministry. Catholicism without popery, is the title of an essay, which therefore I particularly commend unto a perusal with you.

Finally. As it must be the grand aim of your ministry, to propagate the piety of the everlasting gospel; and though vain men may boast what they will of this or that being the best constituted church in the world, and celebrate their own admirable constitution, yet that should be esteemed by you the best constituted church, in which the piety of the grand evangelical maxims, is most animated and exhibited; and that the best constitution, which is most calculated for the cultivation of this indisputable piety: so, I would have you go forth to it, under a strong tincture of this apprehension, that a church which makes the terms of communion very different from terms of salvation, and excludes from any means of salvation, or from any due expressions of brotherly-kindness, those whom it is a duty to acknowledge as brethren in Christ, is guilty of an iniquity, against which all good men ought to bear a testimony.

There are concurring with you, hundreds of thousands of generous minds, in which this apprehension lies now shut up as an *Aurum fulminans*: but it will break forth more and more, as the day approaches, and as men improve in manly religion, in
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explosions, that will carry all before it: and the mean, little, narrow souls, that know no religion but that of a party, and their secular interest, will become deserted objects for the disdain and pity of them who have taken the way that is above them. I hope you will do all you can, to strengthen your brethren, as God shall give you, (and may he give you!) opportunities.

To have done: my concern to see you a divine of the right stamp, will not permit me to conclude, without one little piece of over weight added unto the advice that has been given you.

Having established yourself in sound theology, by reading such systems as I have already told you of; unto which I cannot but now tell you, an admirable Turretine should be annexed, as one hardly to be equalled: nor is, Cocceius de Fædere, to be omitted: (if I said nothing of P. Martyr, and of Polanus, and of Musculus, and of Bucanus, and of Urfinus, and of Essenius, and of the Theses Salmurienses, and several more, it was not because I despised them, nor would I have you to do so. However I allow you to make that interpretation of my silence about those whom they call the schoolmen: among whom, if you have the sum of Aquinas, you have the sum of all that I shall commend unto you :) now bestow some reading on a few books, which refer to the Christian asceticks, and which teach the orthodox pietism; and which are designed peculiarly to kindle and cherish the life of God in the soul of man. Read particularly T.

Akempis's

Akempis's *De Imitatione Christi*; Gerhard's *Meditationes*; Befoldus's *Axiomata Philosophiæ Christianæ*; Spener's *De Natura & Gratia*; and Voetius's *De Exercitiis Pietatis*. I stop here, as I have done heretofore, for that reason, *Discentem onerat librorum turba, non instruit*. I wish that you may feel good impressions from these; and that what has been called, the *Apotheosis Christiana*, may be what you shall thus arrive unto.

S E C T. XIX.

RULES OF HEALTH.

I HAVE yet more to do; I may not leave you, till I leave a few rules of health with you; which I shall do with the utmost brevity.

Having first encouraged you to cultivate an intimate acquaintance with some wise and good physician, who may have the continual inspection of your health, in your friendly conversation with him, I will defend you with the ensuing admonitions.

I. The most acute physicians, find themselves compelled, with our Cheyne, unto this general direction. The grand secret and sole method for long life, and so for the health which will befriend and sweeten it, is, to keep the blood and juices in a state of due fluidity.

fluidity. And nothing will do this, but keeping much to a spare, lean, fluid sort of a diet. All who live long, and without much pain, and after such a life at length die easily, are such as live abstemiously.

II. Borellus has a remark on many students falling into a consumption, that it often proceeds, *A fumo candelarum hausto in musæis undiq; clausis.*

You will undergo the less of this hazard, if you mind the report of Manlius; *Ego multos periculosos morbis et miseras hujus corpusculi mei vito, hac unica ratione, quod semper utor diligentia, cito eundi cubitum.*

III. The *Medicina Gymnastica* has done miraculous things. Bodily exercise profits, but no exercise comparable to that of moderate riding; whereof, the reason why we find no more in the prescriptions of the ancients, (though Galen has a chapter about it) for the recovery of the feeble, is because they were so simple as to ride without stirrups. The saddle is the seat of health. As for the games, which exercise the spirit and not the body, particularly, the noble and ancient game of Chess; these are by no means proper for a student.

IV. It is an observation of that great man, the Lord Verulam, *Nihil magis conducit ad sanitatem et longævitatē, quam crebræ et domesticæ purgationes.* A family purge now and then taken, may be of service to you. *Pillulæ Ruffi*, especially when chalybeated with adding about a third part of *Sal Martis*: or else a bottle of anniseed water, with a dram or two of Rhubarb steeped

steeped in it; these you may conveniently have always at hand for this purpose.

V. Vander Heidan, has not related an hundredth part of the virtues in cold water. I tender you the advice which the aged servant of God gave to his valued son, drink not only water; but use a little wine for thy stomach's sake. And yet I would say, upon drinking a glass of generous wine, often take a glass of water. And if the beer they bring you, be too strong, dilute it with putting a sufficient quantity of water into it. But never take water, or any thing else, cold, when you are hot with labour. There is death in the pot.

When you have run the hazard of disturbing your stomach, with ingurgitations from a full table, a draught of cold water, will do good like a medicine.

Going to bed, and sweating from a large draught of cold water, not only stops and cures a cold, but also often extinguishes a fever at the beginning.

Daily to wash your head and mouth with cold water, is a practice that cannot be too much commended; if it were only for saving you from the tooth ache.

For a frequency in the use of the liquors, which they call spirits, be as afraid of it, as you would be of a familiarity with evil spirits.

VI. When you go to infectious places, one of the best things you can do, is to hold, and chew a bit of Myrrh in your mouth.

VII. To

VII. To feed much on salt-meats, will not be for your safety. Indeed, if less flesh were eaten, and more of the vegetable and farinaceous food were used, it were better. The milk-diet is for the most part some of the wholesomest in the world ! and not the less wholesome, for the Cocoa-nut giving a little tincture to it.

VIII. Shall I smoke tobacco ? answer ; Be sure not, if I can help it. Or let Alsted answer for me. *Maximus tabaci abusus est, quotidiano ejus usu, semetipsos, et bonas horas perdere, et ex cerebro, mentis nobilissima sede, caminum et cloacam efficere.* In the dutchy of Berguen, people may not smoke without purchasing a license for it. If you were to purchase of me a license for it, I know not how high terms I should hold you to. If you want an hydragogue, there is one preferable in chewing some such thing as a bit of Mastich ; which would also whiten your teeth and sweeten your breath, which tobacco poisons. If once you get into the way of smoaking, there will be extreme hazard of your becoming a slave to the pipe ; and ever insatiably craving for it. People may think what they will ; but such a slavery is much below the dignity of a rational creature ; and much more of a gracious Christian. I am sure, what the great Voetius writes upon it, is very true ; *Minime convenit viris honestis et gravibus ; nominatim ministris et ministerii candidatis.* There can be no apology for your taking up the slovenly practice, and the pains that must be taken to conquer the poison, if you are

not

not well advised and assured that your health requires it. But I shall only recite what you will find in two very considerable writers, that you may form the better judgment upon it. The one of these writers is Magnenus; who though he be a mighty friend to the use of tobacco, yet acknowledges, 'That it is not easy to relate, what are the damages, which the inordinate and immoderate use of this fume does bring with it; for besides the insatiable and greedy lust of taking it, by its daily use, the memory is impaired, the stomach violated, the brain exiccated, and the life shortened, and the offspring damnified.' Yea, he lays this down as an undoubted assertion; that the frequent and familiar use of it, can be good for no man. The other is our Gale, who from his own experience taxes the smoke of tobacco with very noxious qualities: he says, 'He found it made more humours than it brought away; and though it opened his body for the present, it proved in that very thing a prejudice afterwards; and nature was but the more sluggish and feeble anon, for the force in this way put upon it.' He says, at last I came under a fixed resolution to deliver myself from this vassalage; and this I account not the least deliverance of my life. And yet after all, I am not so inflexibly set, as utterly to deny you the use of tobacco, if you are sure of any benefit from it. Only I insist upon it, that you be, (if I may use a phrase, that if it may seem to trespass upon good sence, it shall yet have as much as the thing I write against) excessively moderate

moderate in it. And if you are growing so wise as to retrench and reform any intemperance in it, which you may have been unawares drawn into, do it not at once, but by degrees, lest by too quick a stop to an usual discharge, your health may be endangered. But, upon the whole, if you have hitherto escaped this epidemical contagion, and are not yet a settled inhabitant of the Terra Del Fuogo, I cannot advise you in better terms than those; it is good for you to abide even as you are; and, if you may be kept free, chuse it rather, yea my son, if smokers entice thee consent thou not. It is good advice; and if you take it you will one day thank him that gave it.

But if I am against your taking tobacco in smoke, you may be sure, I shall not approve your taking it in snuff. How shameful a thing it is, for people of reason to confess, that they cannot live easily half an hour together, without a delight so sensual, so trivial, so very contemptible as that of tickling their olfactory nerves a little; and even bury themselves alive, in pungent grains of titillating dust? a learned physician of the French nation, will tell you how many diseases of the *Genus nervosum*, do issue out of that Pandora's box, from whence the pinch of snuff is taken. A Quincey will tell you how wretchedly it spoils the appetite. And a Cheyne, will tell you, how much the eyes as well as the stomach fare the worse for it. You may dream, that the passage through the *Os cribriforme* will not permit the gross powder of your snuff to enter into your brain; yet some very thin and fine parts of it will find their

way

way thither. And what mischiefs must needs follow a brain so poisoned? nay, one would think, that the great snuff-takers had their brain already touched; or they could not be so obstinately and indurably attached unto an evil habit, which their folly has brought upon them. A very just motto for the snuff-box might be, *A leader to the coffin.* If it be offered you, away with it! I say again, away with it!

IX. A knight of my acquaintance visiting the famous Dr. Lower, in his last sickness, asked him for the best advice he could give him, how to preserve his health, and prolong his life; the doctor only answered him, *DO NOT EAT TOO MUCH!* After some other discourse, the knight not imagining that the doctor had thoroughly answered his enquiry, repeated it. The doctor, thereupon only repeated his answer; why, did not I tell you do not eat too much!—and, further said not. Sir Theodore Mayern on his death-bed gave this advice to a noble friend that asked his counsel for the preservation of his health. Be moderate in your diet; use much exercise, and little physic. I would have added, guard against injurious changes of the weather; and especially be exposed unto the night-air as little as may be.

X. Baglivi is not the only gentleman, who has observed, how much tranquillity and serenity of the mind contributes unto the health. Hofman in his treatise, *Des Moyens de vivre Longtemps*, has observed, that in the way of keeping the mind quiet, the fear of the Lord tends unto life. An holy and an easy

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mind,

mind, is the most healthful thing under heavens the most potent prophylactic in all the world: I need say no more.

Only this. For ever, *Obsta principiis*.—If any sickness come upon you, be sure to be sick soon enough. Maladies taken at the beginning may be easily and presently conquered; when delays are dangerous. And if you are upon a recovery from any malady, be not well too soon.

S E C T. XX.

RULES AND MAXIMS OF PRUDENCE.

I HAVE now no more to do; but only single out a few rules of prudence, the observation whereof may be your preservation from very many wrong steps, in the way you have now before you. It cost the Prussians, the trouble of a war, before they could oblige their neighbours, to call them no longer Brutos, which they did before the tenth century, but Prussos, which signifies, it seems, a prudent people. I wish it may cost you no more trouble, than only a little reading of, and thinking on, certain maxims of prudence to render you one of that people. I shall not say, how much it has cost me, and what a dear-bought experience it is, that has enabled me to recommend them.

I will first suppose, that you take that course of piety, if any lack wisdom, let him ask it of God: and, that you study the book of the Proverbs, which our bible is enriched withal. I will also wish you to read, the Lord Verulam's Essays. And I will mind you, that one has lately written a book to show, that wisdom lies in the not doing that which may any way prejudice human society, of which we are a part, but on the contrary make all our actions tend to the benefit of it. Then I will offer you such hints as these.

I. The Italian maxims are no imprudent ones. One must not spend all he hath; nor do all he can; nor tell all he knows; nor believe all he hears.

And there is a sentence of a Greek poet, worthy to be remembred with you; which in plain English will tell you, No wise man will be taken a second time, in an error he hath suffered for.

II. It is a lesson worth more than an ingot of gold, which one who saw many things, has left, for what is to be uttered in company; *Bis prius ad limam quam semel ad linguam*. Think before you speak; think before whom you speak; think why as well as what you speak. And remember, *In multiloquio Stultilequium*; and, Least said soonest mended.

It is a very prudent remark; if one observes these three small imperatives, *audi, cerne, tace*, he will need no other passport for travelling over the world. You will have a good note of wisdom, with two satellites to it, in my reciting to you the observations of a very

discrete man, who said ; he had often got hurt by eating too much ; rarely by eating too little ; often got hurt by wearing too few cloaths ; rarely by wearing too many : often got hurt by speaking ; rarely, by holding his tongue.

III. You find Homer assigning that as the reason, which made his Patroclus to be universally lamented at his death, he knew how to be good-natured unto all men. You may come to be almost universally beloved while you live, if your good nature, (and good humour ; which no nation or language but ours, has a proper term for !) appear in continual demonstrations, which will satisfy every one ; that you shall delight in doing all good offices which they can desire of you ; and that if you see or hear any thing disreputable in them, you will generously cast and keep a mantle over it.

IV. I have heard one say, that there was a gentleman in the nineteenth chapter of the Acts, to whom he was more indebted, than to any man in the world. This was he, whom our translation calls the town-clerk of Ephesus ; whose council it was, to do nothing rashly. Upon any proposal of consequence, it was an usual speech with him, We will first advise with the town-clerk of Ephesus. One in a fond compliance with a friend, forgetting the town-clerk, may do that in haste, which he may repent at leisure ; may do what may cost him several hundreds of pounds, besides troubles which he would not have undergone for thousands.

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V. Let the judges motto be yours, *Prudens qui patiens*. You will for ever find, the wrath of man works not the righteousness of God. And, there is nothing done so well in a passion, but what may be done better out of it. There is a conspicuous wisdom in meekness. If you find your spirit heated in discourse at any time, now, now, is a time for the bridle; I will take heed to my ways, that I sin not with my tongue. There is danger lest a Moses himself speak unadvisedly with his lips, when his anger is moved. Suppress rather than express too warm resentments, whatever be the provocations. There will be nothing lost by doing so.—*Motos præstat componere fluctus*.

VI. If you feel a violent impulse hurrying you into an eager pursuit of any matter, be jealous, be afraid lest you be led into temptation. Examine it over and over again; and be upon a most sedate weighing of the matter, well-assured, that it is what will not be repented of.

VII. Let it be as a law of the Medes and Persians with you, that you will never sacrifice any hours of a short life, in contentions: especially in personal contentions, and quarrels and squabbles, and vitilifications. Abundance of sin will be unavoidably committed in them; and, the game will not pay for the candle. Remit rather of much right, which you may have a claim unto, than contend for it. This is the meaning of, Let your moderation be known unto all men. In using an uncommon lenity and forbear-

ance, and condescension, under unfair usages, you will find the Lord is at hand ; ready in strange ways to make you reparation for the wrongs that men may have done you. Yea, why may you not look on the peace you purchase by it, as a sufficient reparation ?

VIII. Sometimes a vindication may be necessary. In what cases — Wisdom will be profitable to direct you. But if it be at any time whispered unto you, that any one has despised you, derided you, spoken diminutively of you ; the best way, for the most part, is, for you to take no more notice of it, than a greater man (a Theodosius) would have done of such a contempt cast upon him. Let them that have abused you, know nothing that you know any thing of the matter. For such is the baseness of many people, that (measuring you by themselves) they will hate you, because you know that they have hurt you ; and they will persist in their hatred, which they must justify, because they imagine, that you cannot forgive them. Whereas, if you be silent, and as one that hears not, God will probably reward your patient silence, by making those very persons anon prove some of the most cordial and useful friends you have in the world.

IX. Do not use your pen, and lose your time, in Eristic writings, any more than unquestionable duty and prudence makes to be absolutely necessary. Writing upon a point, and in the way and strain of controversy, will not only have a tendency to dif-

discompose the peace of your mind, but miserably divert the studies of a short pilgrimage, from such things as would be much more profitable for yourself and others. Anon, the grand point of the controversy will be, only who has most wit or grace of the two, you, or your antagonist. A mighty business! if Jerom were pleased in an hectoring way to forewarn his opponents, that he was, *Cornuta bestia*; I hope you will not be so.

X. If calumnious quills have publicly scratched you,—*An respondendum semper calumniis?*—No. Look as far back as two thousand years ago, and you will find even a Plato giving a pattern to a Christian, in his declining to take any notice of the invectives which a Xenophon had used upon him. It may be, the scribblers, are sorry scoundrels, and such vile children of Sheth, as it is beneath you to let them know that you have so much as read their follies. Or be they what they will, for the most part, the best way will be to shine on, regardless of what the bats and owls may mutter against you. Or, if that metaphor be too sublime, let me say, at least as the moon among the lesser fires, keep a steady pace, walking in your brightness, notwithstanding the unregardable allatratations of your adversaries. If they persecute you with libels, it is a notable hint, that Le Clerc has given you. Instead of answering them, write such learned and useful books as will be of perpetual service to mankind. These will procure such a casting and lasting testimony for you, that the e

will need no more to make a man ill thought of, than this; that he was a Therfites to you, and one that wrote against you. These books will be durable monuments of your valuable and honourable character, when the libels of these poor animalculicuncles will perish among the waste-paper, which the haberdashers of small wares have occasion for.

And if any preacher should be so impertinent as to have any girds at you in the pulpit, remember the advice of the sweet-spirited Melancthon to Vitus Theodorüs, when the hot-spirited Osiander had preached against him; I charge you, do not answer the man; hold your peace; go on in your ministry as if you had heard nothing!—The gentleman soon found his account in hearkening to his candid adviser.

That what I am driving may stick, you shall have it in the form of two old rusty nails; the one, *Magnum contumeliæ remedium negligentia*; the other, *Sile, et funestam dedisti plagam*.

As wicked a fellow as ever polluted a pen, yet has this passage worth transcribing from him, while his name is not worth mentioning. ‘The malice of ill-

‘tongues cast upon a good man, is only like a mouth-
 ‘ful of smoke, blown upon a diamond, which though
 ‘it clouds its beauty for the present, yet it is easily
 ‘rubbed off, and the gem restored with little trou-
 ‘ble to its genuine lustre.’ But an honest pagan than he, has told you, *Perditi hominis profligatique maledictis, nullius gloria dignitasq; violatur*. Old Cicero tells you so.

XI. Be sociable. But throw away as little time as ever you can, upon the *Temporis fures*; especially upon impertinent company. Keep company; but let it be chiefly with such as are your superiors; your familiarity with whom, will be reputable and serviceable to you.

XII. While you are yet in your younger years, be always furnished with a stock of weighty and useful questions. By wisely and humbly offering these, and with the modesty of one desiring to be instructed, you may commonly lead the conversation, even with your superiors, and almost necessitate a profitable conversation. You may be, as R. Jeremy was called, the master of the questions. A discretion in this point, is a distinguishing thing. But whenever you are arguing, ordinarily propose every thing rather socratically than dogmatically. Be not positive; much less clamorous; least of all furious. But keep up an air of Modesty, and carry on your discourse in the form of proper questions; and as one willing to be instructed by him whom you are disputing with. It is an excellent wisdom, this; to argue handsomely.

XIII. Find out some very wise, and some very good person, whom you may chuse to make, what we call a bosom friend. But be very careful of your choice; for a faithful friend who can find? when you have such an one, ask his advice in all matters of importance. Nevertheless, even here keep your stops, as to trusting him with such secrets as may put it into his power to hurt you. At least, rarely commit any secrets to any persons, but such as may have it as
much

much for their interest as it is for yours, to keep them so.

XIV. Lay hands suddenly on no man! there is in the wisdom of the ancients, a caution against blessing a friend with a loud voice, rising early in the morning. There is a marvellous wisdom, as well as goodness, in speaking well of every one, as far as we can, on all occasions, and even watching for all occasions to do so. And evil speaking has an indiscretion as well as indecency in it; for the very birds of the air strangely report the matter. But yet there is often a want of wisdom, in our being either too copious, or too early in our commendations: too high or too quick. You may sooner than you think for see your commendations confuted; and be obliged (as even Calvin once) to revoke your dedications.

Qualem commendes etiam atq; etiam aspice.

XV. Let no man of quality engage you, and attach you so far to his interests, that you shall run the hazard of abating the success of your ministry, and abridging your opportunities to do good unto many, upon his account. You will find such men, what the oracles of God foretel you shall, when you put your trust in them. They will soon fall out with you, if you do not keep touch with them, in all their designs; and when you cease to be their tool, they will most forgetfully and ungratefully abandon you. Nor will it be wisdom in you, to go any further in
appearing

appearing for any government, (as the world now goes!) than duty calls you to it.—If you do,—I can tell how you shall be requited for it! If any factions arising in the commonwealth, solicit your embarkation in them, keep close to the business of your ministry, and say, I am doing a great work, so that I cannot come down; why should the work cease, while I leave it, and come down to you? To be a state martyr.—It is what I cannot advise you to be ambitious of. I have nothing to say, for such a crown of martyrdom. Yet thus much I insist upon. Be sure to keep forever loyal and faithful to the Protestant line, for the British scepter.

XVI. Gain by every thing! let reproaches make you consider, to what excellent virtue and action, would he that has bidden this to befall me, thereby awaken me? yea, let all disasters make you consider, what admonition does my God now send unto me?

XVII. If you have laid up an inexhaustible store of stories, accommodated unto all the purposes of the profitable and the agreeable, and have the skill of telling them handsomely, and with a deliberate, expressive, unflinching brevity, and produce them on many occasions, you may not only ingratiate yourself wherever you make your appearance, but also obtain almost any request that you shall make one of them a witty introduction to. The precious stones that every one sets a value on, are called pleasant stones. But let not your pleasantries degenerate into any unbecoming

ing levity. Forever so regulate it and so moderate it, that it may gracefully terminate in the most serious discourse, and if it may be, in the inculcation and insinuation of some serious maxim, which may be good for the use of edifying.

XVIII. In public transactions, and especially when any thing is driving, about which the people of God may be divided in their sentiments, let there be a continual terror of God upon you, lest you unawares fall in with something that may be inimical or detrimental to the kingdom of God : continually suspicious, lest some stratagem of Satan may draw you into something that may gratify that great adversary. For example ; things may look very plausibly, and there may seem a laudable regard paid unto peace, and love, and charity in them ; and yet it may be a prostituted charity, which going so far as to embrace those for brethren in Christ, who are enemies to him, it may prove a treachery to the most glorious cause in the world. And so, there was once in the low countries, that pressed under the name of moderation, which others found and called, murderation.

Be very thoughtful, and very prayerful on such occasions.

XIX. It may not be amiss for you to have two heaps. An heap of *unintelligibles* ; and an heap of *incurables*. Ever now and then you will meet with something or other, that may pretty much distress your thoughts ; but the shortest way with the vexa-

tion

tions will be, to throw them into the heap they belong to, and be no more distressed about them.

You will meet with some unaccountable and incomprehensible things; particularly, in the conduct of many people. Throw them into your heap of UNINTELLIGIBLES; leave them there. Trouble your mind no further; hope the best, or think no more about them.

You will meet with some unpersuadable people; no counsel, no reason will do any thing upon the obstinates: especially as to the making of due submissions upon offences. Throw them into the heap of INCURABLES; leave them there. And so do you go on to do as well as you can, what you have to do. Let not the crooked things that cannot be made straight, encumber you.

XX. It is a trespass on the rules of prudence, never to know, when to have done. Wherefore, I have done!

And now, go thy way, O thou son greatly beloved; and work in thy lot lively, and prayerfully, and chearfully to the end of thy days; and wait and look for what the glorious Lord will do for thee at the end of thy days; in those endless joys, wherein thou shalt shine as the brightness of the firmament, and as the stars for ever and ever.

Audendum est, ut illustrata veritas pateat, multique ab errore liberentur.

LACTANT.

FILII

FILII, quum legisset, Gratulation

S I R,

IF life consist rather in works than years,
Your age, great as Methusela's appears.
As sparkling stars along the milky way,
Your works, for number such, and lustre, they!

To know and do so many things! go tell,
O Plutarch, where to find a parallel!
I read, I search; to meet him I despair;
Or sit down with a wondrous Hottinger.

If those by Moses taught his sons are stil'd;
Then we will each of us be call'd, your child.

But though to you, all so obliged are,
I most am blest'd with your peculiar care.
And therefore now my gratitude to show,
And speak my sense, my willing numbers flow.

As the swol'n stream sweeps over banks and bounds,
Foams o'er the fields, and bears away the mounds;
So the expressions of a grateful mind,
Move, roll, and swell, and scorn to be confin'd.

Sure some celestial guest approv'd this theme,
Laid the design, and drew the happy scheme;

For

For O! how rich the treatise, and how fine?
 Through it what sweet variety does shine!
 Near this blest Ophir's gold looks dim and pale,
 And Hybla's honey does of sweetness fail.
 Ye angels, therefore now, to sound prepare!
 —Your praises, Sir, the chearful choir declare.

Not as a lamp lodg'd in a grave, you live;
 But far and near your heav'nly influence give.
 So the fair moon through the high heav'ns does roll,
 And spread her sacred light from pole to pole.
 What barks below she still disdains to mind,
 And stately moves the course for her design'd.
 And so the bright dispenser of the day,
 Pours forth his beams, and marches on his way;
 While sons of darkness, dazzled by the sight,
 Vex at the day and fly the lovely light.

Light of the western churches, ne'er have done;
 Of bats and snails regardless still shine on!
 To stop your light, if any such desire;
 They shall but sigh their malice—and expire.

O! may I still enjoy your prayer and care,
 A ring, that I, with your great image there
 As Scipio's son mayn't be forbid to wear. }
 And may I by your manuduction led,
 Ever in your high paths of service tread.

S. MATHER.

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MAT. PRIDEAUX's Introduction for Reading all sorts
 of History.
WHISTON's Chronology.
SPANHEIM's Introductio ad Historiam Sacram.
 The Christian Philosopher, by Dr. Mather.
WHITLOCK's Memorials, both Volumes.
FULLER's Worthies of England.
LEIGH's Critica Sacra, both Parts.
CHARNOCK's Works.
FLAVEL's Works.
PPOOL's Annotations.
STRONG on the Covenant.
POLHIL's Speculum Theologiæ in Christo.
 The Leyden Synopsis Purioris Theologiæ.
MASTRICHT's Theologia Theoretico-practica.
RAVANELLUS's Bibliotheca.
EDWARDS's Preacher, and Theologia Reformata.
ARNOLD's Verus Christianismus.
 The Common-Place Book to the Holy Scriptures.

NOTES



NOTES AND OBSERVATIONS

ON THE SEVERAL SECTIONS OF

DR. COTTON MATHER'S STUDENT *and* PREACHER.

S E C T. I.

DEATH REALIZED.

ON this section read Dr. Samuel Wright's Four Views of Death, which are very serious and alarming. He views death as a departure from our world—as the finishing our labours—the declaration of our internal character and temper before GOD, and the sealing up our state for eternity—as the turning the body into corruption, dust, and ashes—and as our entrance on a new state of existence, perceptions and feelings, in Heaven or Hell.

Read Dr. Watts on Death and Heaven; Drelincourt on Death, which good Queen Mary read over seven times; Dr. Sherlock on Death, with Dr. Bates; Blair's striking Poem, stiled the Grave; and Dr. Young's Masculine Thoughts on Life, Death, and Immortality. If ever there was an original work for grandeur of thought, and rich colours of the most daring imagination, this, this is the work, above all others in the world!

S E C T. II.

The true END of LIFE.

READ Dr. Ridgely's Explanation of the first Answer in the Assemblies larger Catechism, with the flaming exposition of it in Doolittle's Body of Divinity, folio. See likewise, Dr. William Wisheart's admirable Sermon on glorifying GOD, in his Theologia. Vol. II, 8vo.

S E C T. III.

ZEAL to do GOOD betimes.

DR. Cotton Mather's own conduct for near fifty years, was a most striking exemplification of this section. His question every morning was, What good shall I do? On Lord's day morning, What good shall I do for my church and congregation? On Monday, What good shall I do to my family? On Tuesday, What good shall I do to my relations abroad? On Wednesday, What good shall I do to the interest and kingdom of Christ in the world? On Thursday, What good shall I do to the various societies to which I stand related? On Friday, What good shall I do to my enemies; and how shall I overcome evil with good? On Saturday, What good shall I do for my own soul, and what are the best means to promote the life of GOD in myself?

S E C T. IV.

REGENERATION *essential to a true and good* CHRISTIAN PREACHER.

READ the great and judicious Charnock on Regeneration, above all the writers in our language—in which he views this glorious work of GOD as an infusion of life, a creation of a spiritual habit—an impression of the Divine perfections, and an inscription of the divine law—the passing of a divine change, and the production of the new birth in immortal souls. Read likewise, Dr. Wright, Dr. Doddridge, Dr. Withius, and Dr. Gill, on Regeneration, with Marshall on Sanctification, and Mr. Brine on the Nature of Holiness, 1749.

S E C T. V.

The right END of STUDIES.

MOST students content themselves with mean low views of their office, and the consequence will always be mean and low pursuits; they feel no generous and exalted sentiments, nor do they desire to live up to the height of their immortal existence. They do not make Christ the PRINCIPLE, the PATTERN and END of their being; self-love, self-admiration, self-seeking, self-wisdom, self-interest, and self-ends, mingle with all they think, with all their studies, all their pursuits, and all their labors. Self robs GOD of his dearest glory: self robs CHRIST of his true honour, and dearest interest,

S E C T. VI.

STUDY of the LANGUAGES.

MR. Jenkin Thomas Philips, preceptor to the late Duke of Cumberland, has given the best rules for the attaining the Latin and Greek languages, in a treatise he published for that End, which might justly be entituled, *Grammar and Pleasure United*.

If any young man of taste and capacity, will read his treatise, with John Clarke's *Essays on Education and Study*, he will need no farther advice on this head.

The *Grammar and Key to the Greek Testament*, lately published by the Editor of this book, has made the language easier to beginners, than by any other method he has ever seen.

The Hebrew language may be attained in the most pleasant and expeditious method, by Mr. Robertson's *Treatises of the last age*, intituled, *The Gate and Inner Door to the Holy Tongue*, 12mo. with his *Key to the Hebrew Psalms*, and his *Manipulus*; with Bythner's *Lyra Prophetica*: this is a most excellent analysis of every word in the whole Book of Psalms.

To the above books, add the *Clavis Pentateuchi*, of the worthy Hebrew Professor, Dr. James Robertson, of Edinburgh. In this excellent book, he has analyzed every word in the Five Books of Moses, in the same manner as Bythner has done in the Book of Psalms.

If a young man of any genius, piety, and diligence, will but use these books for one year, he will attain a very honourable and happy knowledge of the Hebrew language.

The Editor has published an easy Introduction to the Hebrew, but the copies are now very scarce, as the edition is nearly sold off.

S E C T. VII.

STUDY and USE of the SCIENCES.

NO man has written better on this head than Dr. Watts, in his two volumes of the *Improvement of the Mind*. To these add the learned John Clarke's *Essay on Study*.

If good Dr. Cotton Mather had lived to have studied well Dr. Watts's and Dr. Duncan's *Logic*, he would have recommended logic as an excellent science to direct the operations of the human understanding; and had he read Locke's celebrated *Essay* with as much attention and length of time, as the famous president Edwards did, he would not have passed over the mention of that Treatise, in so slight a manner.

Had our great and good Author seen Dr. Watts's *Ontology*, Dr. Ward's *System of Oratory*, or Mr. Blackwall's and Dr. Gibbons's *Rhetoric*, he must have admired and recommended them.

S E C T. VIII.

Of POETRY and STYLE.

ROLLIN on Taste, and on the humble, the middle, and sublime style, and on poetry at large, in his *Belles Letters*, a work that exceeds all description, and is above all praise; Dr. Ward on Style, in his *System of Oratory*, 2 vols. 8vo. Batteaux's *Belles Letters*, and Blackwall on the five different Styles of the New Testament. These works will richly enlarge and beautify Dr. Mather's *Ideas of Poetry and Style*; to which, add Cambray's *Dialogues on Eloquence*, his letter to the French academy, and D'Oyley's *Christian Eloquence*, translated from Monsieur Gilbert, 8vo.

S E C T. IX.

Of NATURAL PHILOSOPHY.

PHILOSOPHY is the knowledge of the Beauties of Creation, founded on reason and experience; it consists in finding out the laws of nature by experiments and observations, with a proper application of geometry.

Without observations, it is impossible we should discover the phenomena of nature, or the appearances in the heavens, earth, and seas. Without experiments, we must be ignorant of the mutual actions of bodies on each other. Without geometry, we can never be certain whether the causes we assign be adequate to the effects we would explain. The ground work of all philosophy is the grand law of gravitation, or universal attraction.

That is a force impressed on all bodies, by which they mutually attract, or tend toward each other, according to the quantity of matter they contain, and in proportion to their distances. This great law will teach us to explain the motion of the planets, and their moons; the tides of the ocean, and the nourishment and growth of all plants and animals.

Dr. Cotton Mather's *Christian Philosopher*, ought to be the very first book that a young man of genius and piety should read; it is written with great sense, and strength of thought, and animated with a spirit of the most masculine piety. This learned and good man views Christ in all the parts of creation; he contemplates the light, the fixed stars, the sun, the planets, and their moons, with the comets and the heat. He proceeds to contemplate the rain and the rainbow; the snow, the hail, the thunder and lightening; the air, the wind, and the cold and freezing. He goes on to contemplate the globe of the earth and gravitation, the waters, minerals, and magnetism. He views Christ as the creator of all vegetables, trees, plants, and flowers; as the author of insects, reptiles, fishes, birds, and all the beasts of the field and forest.

Lastly, he contemplates man in the wonderful structure of his body, and the astonishing powers and affections of his soul; and concludes with reflections on the madness of atheism, and a devotional exercise to Christ.

On

On these accounts I recommend Dr. Mather's excellent book, above all others in the world.

The reading of this Treatise will lay a foundation for Ferguson's Select Lectures, Le Pluche's Nature Displayed, with the sublime and devout contemplations on every part of creation, by the excellent Mr. Hervey. These will pave the way to Sir Richard Blackmore's noble Poem on Creation, Baker's Universe, Martin's young Gentleman and Ladies Philosophy, Rowning's Compendious System, Dr. Pemberton's View of Sir Isaac Newton's Philosophy, Dr. Derham and Ray on Creation, Cambray's elegant Views of Creation, in his Contemplations on the Existence of God, Rutherford's System of Natural Philosophy; and, lastly, the Principia itself.

S E C T. X.

Of the MATHEMATICS.

ARITHMETIC and Geometry are of exceeding great use to fix the attention, and to teach us to compare our ideas, and distinguish them with accuracy, as well as to arrange them in proper order, and draw just inferences from truths, well known, and clearly demonstrated.

The excellence of the methods of geometrical reasoning, are displayed in a striking manner by the great Dr. Barrow, in his Oration on the Uses of Mathematical Learning; and by Emerson and Stone, in their Prefaces to Euclid's Elements of Geometry.

Every young student who shall early accustom himself to contemplate solid axioms, clear definitions, and regular demonstrations on every subject in divinity, will certainly rise above his brethren in the ministry, who shall, through carelessness, laziness, or cowardice, neglect such an excellent method of distinguishing and arranging their Ideas.

Dr. Watts has some excellent thoughts on the use of geometry, in his Improvement of the Mind. Chap. xx. And John Clarke, on the Errors of Study, has keen thoughts on the neglect of the mathematics. See likewise, Locke's Conduct of the Understanding, who observes that we have need to study geometry, not so much to fit us for mathematicians, as to make us rational creatures.

S E C T. XI.

Of the STUDY and USE of HISTORY.

THE excellent Rollin, in his Method of Study, has displayed the uses of sacred, and other ancient history, in the most lively and striking colours; perhaps above any other author in the world; and his own works are the most glorious exemplification of its beauties and pleasures. The application of foreign history to the illustration and confirmation of the prophecies of scripture, is shewn in the Dissertations of Dr. Newton, Bishop of Bristol, which is a work that exceeds all praise.

The easiest introduction to history, may be seen in a series of engraved cards,

cards, beginning with the creation, and coming down to the battle of Marathon; and in the second sett, proceeding from the battle of Marathon to the birth of Christ. These, with Dr. Prideaux's *Connexion of sacred and profane History*, and Bishop Usher's excellent *Annals*, will lay such a good foundation for history, as to enable a young student to go on with pleasure and success to the end of his life.

S E C T. XII.

Useful PROPOSALS to STUDENTS, Or profitable and pleasant Exercises in Devotion and Learning.

AT our seminaries for the training up pious young men for the ministry of the gospel, abundance of precious time is lost through idleness, trifling, vain speculations, silly disputations, and levity of temper and conversation.

Most young ministers, on a review of the waste of time when under their tutors, see reason for bitter repentance, and keen self-reflection; let those that come after us, beware of the same sins and follies. Let every student set an high value on every moment of time, and prudently employ every part in a direct subservience to his main end in life.

Wise and rational conversation with each other on religion and learning, is exceedingly improving to the understanding and the heart.

S E C T. XIII.

The SENTIMENTS and VIEWS of an Evangelical MINISTER.

I Am going to be a labourer, and I must labor in the word and doctrine; I am a servant, and I must obey my generous Master; I am an husbandman, and I must cultivate the field of the church; I am a shepherd, and I must feed the sheep and lambs of Christ; I am a workman, and I must approve myself to God, so as not to be ashamed, rightly dividing the word of truth, giving to every text its true sense, to every truth its due weight, to every sinner and saint their proper portion, and to every doctrine and duty the proper season; I am a watchman, and I must be attentive to the least sound of my Master's feet, and to every danger from enemies, and every advantage for my best friends; I am an *Overseer*, I must watch with a thousand eyes; I am an householder, and I must keep the family of Christ in good order; I am a builder, and I must place all the materials on the only foundation; I am a steward, and I must be wise and honest; I am a soldier, and I must be brave and valiant against sin and Satan; I am an elder, and I must be wise, grave, and venerable; I am an earthen vessel, and I must be deeply humble; I am an eagle, and I must soar to the Sun of righteousness; I am a lion, and I must exert invincible fortitude;

fortitude; I am a cherub, and I must plough in the gospel field; I am a seraph, and I must burn with zeal for the glory of Christ; I am one of the lights of the world, Matt. v. 14. and I must shine for my Master's honour; I am a saviour, Obad. and I must delight to publish salvation; I am a justifier, Dan. xii. 3. [in the Hebrew] and I must shew the method of justification; I am a nurse, 1 Thess. ii. 7. and I must be tender to Christ's little children; I am a father in the family of God, and I must be wise and generous, and act up to the height of my venerable character; I am an ambassador, and I must act with solid wisdom, dignity, and decorum; I am an angel, and I must be a wise, and not a foolish angel. An angel is a knowing creature, and shall I be an ignorant fool? an angel is an holy creature, and shall I be a polluted sinner? an angel is a strong and valiant creature, and shall I be a weak and silly coward? an angel is a most diligent and active creature, and shall I be a sluggard, and a drone in the work of God? an angel is a loving and generous creature, and shall I be a malevolent, mean spirited, selfish wretch? an angel incessantly contemplates the perfections and glory of Christ, and shall I be disgusted at the divinity of his person, and the boundless dignity and glory of his Godhead, satisfaction, and righteousness? Angels love to attend the dear people of God in all conditions and circumstances; they watch, and shall I sleep? they provide food, and shall I starve the saints? they guard from dangers, and shall I be careless? they direct christians in their journeys, and shall I not guide them in the path of life? they make known the mind of God, and shall I shun to declare his own counsel? they rejoice at the conversion of sinners, and shall I be lukewarm and unconcerned? they comfort saints in distress, and shall not I be a Barnabas, a son of consolation? they repel the devil's temptations, and shall not I assist and encourage the dear people of God to repel temptations? angels are attentive to the saints at death, and shall not I freely attend their sick beds, and comfort them in their dying agonies? angels will all rejoice to appear with Christ, to gather the believers from all parts of the earth, and shall not I exceedingly rejoice in the thought, that when Christ, who is my life, shall appear, I shall appear with all his preachers and saints in glory? These are the rich and noble sentiments of a genuine preacher of the gospel!

S E C T. XIV.

Of the best MANNER of reading the sacred SCRIPTURES.

THE rules in this book, by Dr. Mather, are the best (in equal compass) I ever saw, or expect to see, in any writer whatsoever. To these let me add Vitringa's XIX Canons for understanding the Prophecies; Mr. Brine's IX Rules for interpreting the Scriptures; and the other Rules for understanding the Law and Gospel, all published in my second volume of Contemplations, 8vo. Sold by Mr. Dilly, in the Poultry.

The three grand rules for reading and understanding the Scriptures, are these;

Canon I. The Perfections of God.—The sense put upon every portion of scripture, must be agreeable to the divine perfections.

Canon II. The Analogy of Faith, or the Harmony and Connexion of all the Truths of the Gospel.—On the analogy of faith, see *Contemplations*, Vol. II. page 230—233.

No sense must be put upon scripture, which contradicts the analogy of faith.

Canon III. The Scriptures promote holiness. No sense must be put on scripture, which encourages sin, or relaxes our obligation to universal holiness.—See this exemplified, *Contempl.* p. 233.

To the above, we would add ten excellent Directions for reading the Sacred Scriptures, by the learned and pious Mr. Benjamin Bennet, in his admirable book on the Religion of the Closet. Chap. II. p. 18.

Rule 1. Make choice of proper parts and books of Scripture for your reading.

Rule 2. Fix the method of reading, and take care to have your work laid out before hand.

Rule 3. Search out the true sense and meaning of what you read.

Rule 4. Expound the Scripture to yourselves, preach upon it to your own hearts, and improve it to the purposes of devotion.

Take for specimens, Gen. i. ii. iii. Psal. i. ii. iii. Matt. i. ii. iii.

Rule 5. Seek to have your heart under deep and strong impressions of the sense and design of the word of God.

The holy Scriptures are a copy of the holy nature of God, and an example or pattern of what our nature ought to be.—The law of God is written in our hearts, when our most inward principles, dispositions and frame, are conformable to that law.—The main scope of the Bible is contained in the comprehensive, *general* laws and maxims of it. Micah vi. 8. Matth. vii. 12. xxii. 37—40. Titus ii. 12.

There is a variety of *particular*, moral, and divine laws, respecting God, our neighbour, and ourselves.—There are select and sweet evangelical laws and precepts, peculiar to Christ and the Holy Spirit.

These great laws and rules are exemplified in the lives of holy men, recorded in Scripture.

Rule 6. Make an honest and pungent application of what you read to your own souls, on all occasions, and in all parts of the Scriptures.

Rule 7. Read with pure intentions, and minds free from prejudice and evil bias, as far as possible.

Rule 8. Read with lively passions, and let your affections arise suitable to the different discoveries made in the various parts of Scripture.—This is a most excellent rule. Josiah rent his clothes at hearing the awful threatenings of God read to him.—See Dr. Watts on the Use of the Passions in Religion.

Rule 9. Make present use of all the Scriptures you read; turn all into practical religion as you read.

Rule 10. Depend on God every moment while you read, and ardently beg his Holy Spirit for your assistance, in all this work, that you may understand, apply, and improve his word, according to the above directions.

See all these rules amplified in an admirable manner, in Mr. Benjamin Bennet, on the Religion of the Closet, page 18—65. To which add Dr. Calamy's ten excellent rules for reading the holy Scriptures, in his Ser-

mons on Inspiration; and Dr. Grosvenor's Rules in the Discourses on the Scriptures, by six Ministers, 12mo.

S E C T. XV.

Of STUDYING a BODY of DIVINITY.

IT is greatly to be lamented that young men of piety and capacity, who are inclined to the ministry, do not consider the vast use, importance, and pleasure, of forming for themselves a body of divinity out of the Scriptures. A work of their own writing will impress the mind, and enrich the soul, much more than bare reading the works of other divines. Far be it from me to despise the excellent systems of divinity, recommended by Dr. Cotton Mather, and others written since his time: I would wish that they might be read with the utmost attention, and perpetual reviews. But after all, we must finally resolve all our knowledge and faith into the holy Scriptures, as the original source of all our knowledge, and the proper and only basis of vital faith. No young student or preacher will ever be wise and happy in himself, or truly useful in the churches of Christ, unless he makes the Scriptures alone, the grand rule of his faith, worship, and morals.

Whatever we read in divinity, let us bring all to that grand standard and test, the originally inspired Scriptures of God.

If I were to begin my studies of divinity again, I would avoid many defects and mistakes, which I now see I made from the year 1744, when I first entered on a course of studies for the ministry.

I would first endeavour to establish myself thoroughly in the insufficiency of reason, to lead me to eternal happiness, and well consider the necessity of divine revelation, to lead me to the true knowledge and fruition of God. I would then study, with the keenest attention, the nature and evidences of the divine inspiration of the holy Scriptures. When this was done, I would write out the heads of a body of divinity; and place under those heads, the pure Scriptures alone. I would use the common place book to the bible, and my own judgment and taste in selecting the passages of Scripture, suited to explain and prove every head of doctrinal and practical divinity. I would review these proofs incessantly, and make additions to them, as fast as my knowledge increased.

I would make to myself compendiums of my larger work, to carry about with me; and I would go on to amplify my larger work, till I had drawn into it almost the whole of divine revelation. Whatever I read that was rich and good, in other bodies of divinity, I would transcribe into quarto books, prepared to receive materials, under every head belonging to my scriptural system. And thus I would go on, by the help of the grace of Christ, to the very end of my life.

If I were to study a body of divinity in the works of our greatest divines, I would prefer the most learned, eloquent, and devout Dr. Witius's Oeconomy, above all the books in the world. I lament it as one of my greatest losses, that I was acquainted with him no sooner than April 1746; and even then, I began translating his Chapter De Electione. This was
a pre-

a preposterous method; I ought to have begun with the original state and perfection of man. His incessant dependence on God, and his obligations to obey God in all things, every moment of his existence. If I were to begin again, I would have entered deep into the nature of the covenant of works; the violation of that covenant; the infinite evil of sin, considered objectively and extensively, and the penal sanction guarding this covenant. This, this is the only true method of beginning the study of divinity; and without this, every man is liable to fall into ten thousand errors.

I would then proceed to study closely, the second book of the economy, on the covenant of grace, the person of the Mediator, the nature, necessity, and perfection of the *satisfaction* of Christ, and then go on to the third book, which displays, in the brightest light, the everlasting and distinguishing love of God, the blessings of justification, adoption, regeneration, faith, the spirit of adoption, spiritual peace, sanctification, perseverance, and glorification. In this work you see the finest combination of genius, eloquence, true divinity, and ardent devotion, that perhaps ever appeared in the world. When this book is well studied, and thoroughly understood, you may read the Berry-street Sermons, and the Lime-street Lectures, with great pleasure and advantage. Then all the excellent bodies of divinity by Watson, Doolittle, Dr. John Edwards, and Dr. Gill, will open their treasures, and furnish the departments of your soul with all the pleasant riches of theological knowledge.

S E C T. XVI.

Of the PULPIT and its glorious WORK. Of the STUDY and COMPOSITION of SERMONS.

THE first great work for the pulpit, is the study and composition of a good sermon. This is a work that demands, and deserves the utmost attention of thought, and the most ardent ambition of the great passions of the preacher's heart. Here a young minister should bend the utmost force of his genius and taste. It is an object the most excellent and glorious, and deserves the powers of an angel, to work up a sermon to the highest pitch of beauty and perfection.

The first preliminary in order to compose a good sermon, is to form a clear idea of a bad one.

That is a bad sermon that has self for its end, self for its matter, and is throughout, strongly tinctured with corrupt self-love, self-seeking, self-admiration, self-glorying, and a thirst for the vain applauses of corrupt man. That only is a good sermon, which makes the glory of the person of Christ the great design and end of it. Our ultimate end should be the personal glory of Christ. We are selfish wretches, we are putrid hypocrites, and false-hearted traitors to God, if we do not honestly aim at the glory of his eternal Son; that Son whom God the Father delights in, and in whom he boasts and glories to eternity. The glory of Christ was the Father's great end in the creation of all worlds, in the government of the universe, and the redemption of the church.

When

When you sit down to study a sermon, or compose your discourse for the pulpit, ask yourself such questions as these.

Is my heart right with God at this hour? Is my understanding enlightened, and my will renewed by the Spirit of God? What is the true state of my conscience; is it guilty, or is it purged by the blood of Christ? What is the state of my passions, are they in a lively devotional frame towards Christ, my great Redeemer and Master, to whom I am accountable for every thought? What is my taste, have I a delicate sense of moral and divine beauty? Do I relish the most sublime discoveries of the gospel of Christ? Do I think with astonishment on the things which were hid in God from eternity? Are the serious councils of Heaven concerning the redemption of man, the objects of my highest relish and delight?

Do I make self or Christ the end of this sermon I am going to compose? Is Christ, or sordid self, to be the main matter of my discourse? Is my sermon to be distinguished from meer discourses on natural religion, by a continual regard to Christ? If I shall preach on the duties of religion, how shall I pay a respect to Christ?

1. Shall I not represent duty as the natural and necessary fruit of vital faith in Christ, and ardent love to him?

2. Shall I not enforce duties with motives respecting Christ's person, offices, and grace? Should not I represent gratitude and love to Christ as most proper to constrain us; and a fear of his anger as most proper to restrain us from sin?

3. Do I consider and represent all duties as to be performed by the grace and strength of Christ?

4. Do I shew clearly that all good works are only acceptable to God, through the satisfaction, righteousness, and intercession of Christ?

Do I intend in this sermon to express my ideas in a style becoming the gospel of Christ? or shall I, like a silly boy, seek to please my own fancy, and use the words of a puerile flashy orator, and either soar into the clouds by an empty bombast, or sink into a childish play of words, that express no manly sense and dignity?

Do I wish to have this sermon accepted by Christ, and to have communion with him every moment, in all parts of my work? Is the presence of Christ my life and joy? Is the Spirit of Christ my delight and strength?

Do I honestly aim in this sermon to win souls to Christ, and make lively christians? Do I firmly believe that the peculiar motives of the gospel have all such a respect to Christ, that they are enervated and dead if he be disregarded for one moment? Do I, with a direct and fixed attention, aim to imitate the apostles of Christ? Do I consider that so only, I shall deserve the name of a preacher of Christ? So only shall I deserve this honourable office and character in the church of Christ? Am I a christian, or a pagan moralist? Am I a gospel minister, or a Mahomedan? What is the true character I wish to bear every day of my life, and at the hour of my death? Am I willing that Christ should treat me as an heathen on my death bed? Am I willing to appear the first moment after death as a traiterous Socinian before Christ, and the whole invisible world of devils, saints, and angels? Am I willing to be fixed in my eternal state, amongst Pagans, Mahomedans, Socinians and Papists; amongst

amongst the traitors to his crown, and the inveterate enemies of his glory?

Do I design, in the course of my ministry, to go through the variety of gospel subjects, declaring the whole council of God, the doctrines of grace, threatenings, promises, laws and duties of morality, and giving each its due weight, place, and proportion? Or shall I be such a poor, dis-tempered, preposterous preacher, as to preach nothing but doctrines to lull people asleep in carnal security—or nothing but duties and terror, to drive poor souls into hard thoughts of God, and utter despair?

Do I intend to put a thought in several distinct views and lights, for different purposes and designs, so that one view shall be designed to raise one affection, and another view to excite another affection of a different sort? And further, shall not one of my views be designed as an antidote against the poison which the corruption of men's hearts might draw out of the other?

Do I intend distinctly to explain and enforce all particular duties, and to oppose all particular sins?

Do I consider that most men's minds are slow, confused, and erroneous in long deductions; and that it is my business to lead them on step by step, and to shew what particular duties to God, to Christ, to the Spirit, to our neighbour and ourselves, will flow from the great principles of faith and love? And do I resolve to paint out every sin in its malignity and guilt, in its blackest mischief, deformity, and misery; as well as paint the goodness and dignity, the beauty, happiness and pleasure, of every christian grace in the believer's heart?

Do I particularly apply to the several cases, tempers, and experiences of my hearers? Do I consider that there may properly arise in the *application* of most *subjects*, thoughts distinctly proper to the converted and unconverted; to notional hypocrites, and meer moralists; to mourners, to back-sliders, and lazy christians; and at several times to a much greater variety of characters and persons?

The prophets and apostles frequently take care to distinguish between the converted and unconverted, as to their knowledge and apprehensions of things. The natural man receiveth not the things of the Spirit—but he that is spiritual discerneth or judgeth all things, 1 Cor. ii. 14.—and also as to their obedience to the law—the carnal mind is enmity against God, Rom. viii.—they rebuke scoffers, and confute gainfayers.—Behold, ye despisers—thou fool, 1 Cor. xv.—Vain man. James ii. 20. They address carnal, stupid sinners, in an awful way. Wo to them at ease. Ye stiff necked. Acts vii.—and make a Felix tremble, Acts xxiv. They lead convinced sinners to Christ.—If ye will enquire, return—come—turn to the strong hold.—Let us return to the Lord, if he has torn he will heal.—Repent and be converted.—Believe on the Lord Jesus; trust your souls in his hands, Acts xvi. 31. They reason with the moralist and self-righteous, Rom. iii. Galat. iii. They sharply rebuke and expose pretending hypocrites, and detect and confound presumptuous rebels. They spirit up Christians that have but a little strength, and persuade them to make farther advances in religion.—They deal with the several sorts of distempered Christians tenderly, and yet plainly and faithfully; as particularly with those who idolized one minister, and despised others. Who is Paul, or who is Apollos? All are yours.—They soften those of

too rigid a temper.—Ye ought rather to comfort him, 2 Cor. ii. 7.—Confirm your love towards him.—If a man be overtaken in a fault, restore him in the spirit of meekness, Gal. vi. 1. considering thyself, lest thou also be tempted.—They talk roundly to those who are apt to make God the author of sin. Let no man say I am tempted of God, for God tempteth not any man, Jam. i. 13.

Declining christians are quickened, awakened, and put in mind of the love of their espousals, and the kindness of their youth. Jer. ii. 2. Be watchful, and strengthen the things that remain that are ready to die.

The apostles awfully warn those who are in danger of sinning, and falling back to perdition. If any man draw back, my soul shall have no pleasure in him. Heb. xii. No man looking back, is fit for the kingdom of God. Luke ix. 62. Remember Lot's wife.—Those once enlightened, if they fall away—to renew them again to repentance—seeing they crucify the Son of God afresh.

They encourage the persecuted, the afflicted, and tryed with sore and heavy troubles of long continuance, telling them when they pass through fire and water, God will be with them; when they are tryed, they shall come forth as gold; the sufferings of this present time and life, are not worthy to be rationally compared with the glory of heaven, Rom. viii. The LORD chastens whom he loves for their profit. Heb. xii. Afflictions and troubles yield the peaceable fruits of righteousness; we are made partakers of the holiness of God, and all our trials will make Christ more precious, sin more odious, ourselves more useful and honourable; our trials will be of use to animate other christians, and we shall find the ways of God more delightful, and the perfections of God in our support, more illustrious to mankind.

In the loss of near and dear relations, who are dead in Christ, we are comforted with these glorious considerations, that we shall go to be happy with them, though they shall not return to us; we ought not to sorrow as pagans, who have no hope of a glorious resurrection; but as for us, those who sleep in Jesus, God shall bring with him.

The sacred writings give particular *lessons* for strong christians; namely, that they should be tender to the weak, and be public spirited for Christ's interest in the world. Judah shall not vex Ephraim. Him that is weak in the faith receive. Rom. xiv. Bear the infirmities of the weak, Rom. xv. Let every one please his neighbour for his good. Knowledge puffeth up, but love edifieth. Let not your liberty be a stumbling block to the weak. If meat make my weak brother to offend, I will eat no meat while the world standeth.

Mourners for the sins of the times are richly comforted; a mark of God is set upon every one of them. Ezek. ix. A book of remembrance is written for all the mourners over the sins of the times, and for those that generously distinguish themselves by zealous godliness in times of abounding wickedness. Mal. iii. 16. Thou hast a few names in the present sordid state of the church, who have not defiled their garments, and they shall walk with me in white, for they are worthy. Rev. iii.

The scriptures give a suitable portion to those who are groaning under corruption, and complain under a body of sin and death; that they are shapen in iniquity, and their actual errors are past understanding, Rom. vii. Although I am carnal; sold under sin; what I would I do not; what I hate

hate that do I; in my flesh dwells no good; and to perform good I find not; yea, with the flesh I serve the law of sin, (O! wretched man that I am) yet I consent to God's law, and delight in it after the inner man. It is not I, but sin, that dwelleth in me. I thank God through Christ. With my mind I serve God's law, and God will deliver me from the body of this death. And these mourning souls under the load of sin, are told that God has laid on Christ our iniquities, Isa. 53. 6. He will surely be the Lord, our righteousness, and strength, Isa. xlv. If any man sin, we have an advocate, Jesus the righteous, 1 John. The humble and penitent, who are of a contrite spirit, and tremble at God's word, are comforted. Isa. lviii. I will not contend for ever, for then the souls would faint that I have made. He will not always chide, Psal. ciii. He will not cast off for ever. Lam. iii. He retaineth not his anger for ever, because he delighteth in mercy, Micah vii. 19. Ye were sorry, indeed it was but for a season—it was after a godly manner—I rejoice in it—such sorrow worketh repentance not to be repented of—it wrought in you carefulness, fear, desire, zeal, and revenge; you have approved yourselves clear in this matter. 2 Cor. vii. 8—11.

They who want direction, and cry out, O that my ways were directed to keep thy statutes, are sent to God for counsel. Jam. i. 5. If any lack wisdom, let him ask it of God, he giveth liberally, and *upbraided* not, and it shall be given him. Thy God shall guide thee continually. Isa. lviii. 11. Thine ears shall hear a word behind thee, saying, this is the way, walk ye in it. Isa. xxx. 21.

The deceiver and the deceived, that is those of evil minds, who seduce others, and those that are misled in the simplicity of their hearts, are to be distinctly and differently treated. Jude 22. On some have compassion, and others save with fear.

As to souls in darkness and desertion, who mourn after the Lord, who walk in darkness and have no light, let them trust in the name of the Lord, and stay upon their God. Isa. l. 10. Though I sit in darkness the Lord shall be a light unto me; though I fall I shall arise. Micah vi. 8. Zion said, the Lord hath forsaken me. Can a woman forget her sucking child? yea, they may forget, yet will I not forget thee. Isa. xlii. 15.

Brethren, from your acquaintance with the Scripture, you will easily perceive that we could as happily run this specimen much farther through the sacred writings; and if you peruse the writings of the most powerful and experimental preachers of England and Scotland, in the last and present age, you will see that they wisely imitated the great leaders of christianity in the primitive times, and were large in their particular application to several sorts of persons.

The above thoughts are chiefly extracted from that incomparable treatise of the Rev. Mr. John Jennings, on preaching Christ, and practical and experimental preaching. With grief and indignation, see this excellent little treatise neglected and forgotten, which evidently appears, by the edition lying on sale for twenty-seven years past, although the price is no more than one shilling, sold by Mr. Buckland, in Paternoster-Row, and printed in 1754, a sad sign that the prevailing taste is for preaching Christ, and vital experience.

Dr. Watts's admirable Thoughts on the Study and Composition of Sermons

Sermons, in his humble attempt, deserve the keenest attention; and there are very excellent directions concerning the thoughts and strains, and language of sermons, in Dr. Doddridge's Preaching Lectures, yet unpublished. But the largest essay on the composition of a sermon, is Monsieur Claude's work, translated by the Rev. Mr. Robinson, of Cambridge, with very copious and curious notes, 2 vols. 8vo. published last year, by Buckland.

S E C T. XVII.

EMPLOYMENTS *for a watchful* PASTOR *of a* CHURCH *of* CHRIST.

CHRISTIAN preachers are stiled *watchmen*, and it is the duty and honour of a watchman to keep as wakeful as possible; his business is to be all attention; his main maxim is attention to every thing in heaven, earth, and hell; attention to all things, past, present, and to come. Watching is opposed to drowsiness, inattention, carelessness, and indifference of heart to God and his interest. A want of attention, and lukewarmness of soul to the great discoveries of revelation, and the dangers of the church, are a sad blot in the character of a watchman.

The cherubim, or gospel ministers, in Ezekiel x. 12. are the same with the living creatures, Revelation iv. and v. It is said of them, that their whole body, and backs, and hands, and their wings, were full of eyes round about; and in Rev. iv. 6. we are told that the living creatures, i. e. the preachers, were full of eyes before and behind; and in verse 8, they are full of eyes *within*.

They have eyes before and behind; eyes *behind* to observe things past; the fulfillment of prophecies, promises, and types, in Christ; *before* to look to predictions yet to be fulfilled, relating to the church and kingdom of God; *behind* them to watch against Satan, who goes about, seeking whom he may devour, and who comes on the back of christian preachers, and people at unawares; and *before* them, to watch over the flocks, of which they have the oversight; *behind* them, to the twenty-four elders; i. e. the members of gospel churches, to whom they minister, so situated with respect to the four living creatures; and *before* them, to the throne of God and the Lamb, on whom is their dependence; from whom they expect all rich supplies, and for whose highest glory they are deeply and zealously concerned. And these christian preachers have likewise eyes *within*, to look into the sinfulness and corruption of their nature, which is the means of keeping them humble under all their attainments, in learning and grace; they have eyes *within*, to look into the state and case of their own souls, and their inward vital *experience*, which qualifies them to speak to the cases of others, and by which they can form a better judgment of the truth of doctrines, having a witness in themselves of what is divine truth; they have eyes *within*, to look into the *treasure* that is put into them, in order to bring out things new and old, both for the profit and pleasure of their hearers." See Dr. Gill's Sermon on the Doctrine of the Cherubim opened and explained, preached at the ordination of the Rev. Mr. John Davis, at Waltham Abbey, August 15, 1764.
Here

Here the doctor displays the beautiful qualities of gospel ministers, by their faces, eyes, wings, hands under their wings, feet, and appearance of their bodies, like burning coals and lamps. Ezekiel i. 13, 14. and the cherubim, or gospel ministers, may be set forth by this appearance of fire, because of the clear light of truth that shines in them, and because of their ardent love to Christ, and to the immortal souls of men; and they are described by coals of fire, on account of their burning zeal for the glory of God, and the interest of the Redeemer; hence they are called seraphim, fiery, or burning. Thus the apostles are styled the lights or lamps of the world, and John the Baptist was a burning and shining light. I wish the whole of Dr. Gill's Sermon on the Cherubim, was read with frequent and diligent attention, by every young student and gospel minister.

And to all worthy and generous candidates for the pulpit, I would give the following advice, which I have endeavoured to take myself. If you wish to become excellent men, and of great consequence to the churches of Christ, read, as you have opportunity, *Christ a Christian's Pattern*, 12mo. by the Rev. Mr. Robert Murrey. *The Example of Paul and Timothy*, 12mo. by the same author. I wish this good man had written with more animation and fire; the subjects richly deserve, and require the most lively representation, as these are the greatest characters that will ever appear in the world. *The Lives of Basil the Great, of Athanasius, of Gregory Nazianzen, and Chrysostom*, with many other fathers, by Dr. William Cave, are well worth our serious and frequent attention. And I should be wanting in love and tenderness to the persons for whom I chiefly write these notes, if I did not remind them of Neal's History of the Puritans, and the account of two thousand Ejected Ministers, first published by Dr. Calamy, and now given us with great improvements, by the Rev. Mr. Palmer, of Hackney. These volumes ought always to be at our right hand. Here we have Owen, Charnock, Bates, and Howe, with other great heroes for God, to animate our hearts to the most generous zeal and perseverance.

There is a very excellent work, now publishing by the Rev. Erasmus Middleton, intituled *BIOGRAPHIA EVANGELICA*, or, the Lives and Deaths of all the principal Protestant Divines of all denominations, beginning with the great and good Wickliffe, the morning star of the reformation, and proceeding on to Calvin and Luther, and from thence to the present time; with elegant plates, representing the heads of many of the reformers, engraved from original paintings. I have no words to express the delight I take in this work; it is instructive, pleasing, and animating, to a very high degree, and cannot but be of great use to the preachers of the gospel, and the churches of Christ. I trust they will so countenance the work, as shall encourage the industrious and zealous author to publish the last two volumes, which will bring it down to the present times; then persons of a pious taste, will have a vast fund of sweet and everlasting entertainment.

In a particular manner I would recommend to every generous and zealous student and preacher, as beautiful patterns for our imitation, the Life of Mr. Philip Henry, written by his excellent son, 12mo. the Life of Mr. Matthew Henry, 12mo. and 8vo. by Mr. Tong; the Life of Dr. Owen, and Mr. Howe; the Life of Mr. Thomas Halyburton. This

was

was the book which Sir Richard Ellys told Mr. Sless he valued above all the books in his library; the Life of Dr. Doddridge, by Mr. Orton; the Life of Mr. George Whitefield, by Dr. Gillies; and the Life of Dr. Watts, by Dr. Gibbons. No man living was better furnished for writing Dr. Watts's Life, and the compiler of it hath given us a vast fund of rich entertainment, and for which he deserves our grateful acknowledgments.

Let me now pay a small tribute of gratitude and justice to the memory of my dear friend and father, who departed this life in last April; I mean the late Rev. Mr. Hugh Evans, of Bristol. I knew him well for 36 years past, and he will ever live in my remembrance, whilst thought and reason last. He was a vigilant pastor of a church, and a tender father to all his pupils; his whole life, from the first dawn of manhood, through a length of near fifty years, was one continued effort to do good. Let us who have been connected with him, and to whom he has been a tender parent, never forget him; no, verily, rather let us forget to breathe. Let us imitate him in his uniform devotion to God—his steady faith in Christ, and love to him—his constant dependence on the blessed Spirit—his trust in divine providence, which richly supplied him—his deep humility—his integrity of heart—his amazing benevolence and beneficence—his public spirit towards all the ministers and churches with whom he stood connected—his care of his flock—his unwearied diligence in catechising children—his visiting the sick—his compassion for the poor—and his domestic virtues as an husband, parent, and master. But who can enumerate all his lovely excellencies? I am glad to refer to a fuller account of him, drawn up by his eldest son, the Rev. Mr. Caleb Evans, his worthy successor in the offices of pastor, and President of the Seminary at Bristol, for training up pious young men for the ministry. For their welfare I have the deepest concern, and to those pious and ingenious young men, who shall, in a long succession, receive their education there, I do peculiarly devote this book, and these additional notes and observations, assuring them of my best affections, and most ardent prayers for the success of their studies, and their future honour and happiness.

And as a farther proof of my friendship, I must make one addition to this head, by recommending the life of a most excellent young man, who is a striking pattern to all students in divinity, and preachers of the gospel, to the end of the world. I mean the Rev. David Brainerd, (Missionary among the North American Indians) in the narrative of whose life, published by President Edwards, you have the most striking evidence of the holy tendency of the doctrines of grace. You see him, after his mind had been long exercised with the strongest prejudices against these doctrines, brought sweetly to submit to divine sovereignty, and to a joyful acceptance of Christ's salvation. You see him led to devote himself with uncommon earnestness, to the service of God, foregoing very pleasing prospects of a comfortable settlement, with large congregations of his own countrymen, to preach the gospel among savages, in the wilderness, where he underwent extreme hardships, and at length met with glorious success, in the conversion of many miserable heathens to christianity. You see an example of the most uncommon spirit of humility, self-denial, forgiveness of injuries, tender love to all mankind,

zeal for God's glory, and unremitting diligence in the most fervent pursuit after perfect holiness, without any vain pretence of having already attained it. Always active for God, and ready to suffer for him, and yet continually abased before him, under a sense of indwelling sin, and vast remaining distance from the purity he longed for; labouring to the last, most of all to become more poor in spirit, and to be emptied of self, and laid in the dust before God. You have here, the richest extracts from his private diary, with an account of his labors among the Indians, and his triumphant death at Mr. Edwards's house, at Northampton, in New England; with most judicious remarks on the whole narrative, by his dear friend Mr. Edwards, one of the wisest and holiest of men, tending to point out the genuine nature of true religion, as distinguished from formality and enthusiasm. O! my young friends, do not your passions ferment with a generous ambition, to resemble this seraphic man! See his life, 8vo. printed at Edinburgh, and sold by William Gray, in the front of the Exchange.

S E C T. XVIII.

The CHRISTIAN TEMPER of a MINISTER, or the genuine SPIRIT of CHRISTIANITY described and recommended.

THE true christian temper is the most beautiful object in our world; it is the most lovely ornament of human nature, and every minister of the gospel should ardently pray, and strive to possess it in the highest degree possible, in this life.

When preachers, by pride, passion, peevishness, snappishness, sourness, bigotry, uncharitableness, impurity, avarice, injustice, deceit, intemperance, or any other vice, misrepresent the true nature of the gospel, and the true temper of Christ; they are greatly criminal before God, and appear the worst enemies of the cross of Christ: they crucify the Son of God afresh, and put him to open shame, before devils, men, and angels.

Let a minister have the brightest talents, the eloquence of an orator, and be celebrated as a clear and powerful preacher of the gospel, yet, if his temper is bad, if his disposition is perverse, if his frame of heart is wrong in the sight of God, and base and hateful to wise and good men. What signifies all his preaching and praying, if his pride, passion, and snappishness, make him odious and disgraceful, even to the common people of the world.

The true christian temper (as described by the excellent Dr. Evans) is a new spirit, a divine nature; the same mind which was in Christ Jesus; a spiritual, in opposition to a carnal mind; and faith is the grand principle which animates the whole soul, in all its powers, graces, and affections.

The christian temper includes in it a clear and lively knowledge of God, an holy fear of his omnipresence, justice, and power—a love to his goodness and beauty—a firm trust in his faithfulness, an obedience to his

his will, and an holy communion with him in his works, word, and ordinances.

The evangelical temper towards Christ, includes in it a lively faith in him as Mediator; a fervent love to him as our divine Redeemer; obedience to his will as our LORD and Master; learning of him as our supreme teacher; joy in him as our sovereign good; imitation of him as our beautiful example; and dependence upon him as our intercessor.

The true christian temper pays the utmost attention and regard to the divinity, personality, and assistances of the blessed Spirit; it desires to have a large measure of his grace, as the spirit of adoption; and to be filled with the spirit, as a spirit of wisdom, dignity, fortitude, and love. No man can be a christian, much less a minister, unless he be a partaker of the grace of the holy Spirit. If any man have not the Spirit of Christ, he is none of his, Rom. viii. 9.

The christian temper with regard to ourselves, includes consideration, or self-furniture. Humility, as opposite to pride; meekness, as opposite to rash anger, fury, and malice; contentment, or self-possession, opposite to fretfulness—self-denial, as opposite to corrupt selfishness; prudence, or self-management, as opposite to folly—fortitude, or self-confidence, as opposite to cowardice, and meanness of soul.—It includes also temperance, as opposite to sensuality and luxury—sobriety, as opposite to drunkenness; chastity, or bodily continence, as opposite to lewdness, in all its kinds and degrees;—diligence, or bodily and mental employment, as opposite to laziness in mind or body. Mortification, or bodily subjection, to reason and religion, with an heavenly mind and life. And surely such personal graces must be a most lovely and attractive ornament to every preacher of the gospel in the world; and the opposite temper and character must render a minister the most odious, the most contemptible, and the most horridly shocking and abominable of all the human race.

The true christian temper towards mankind, is a spirit of love, mercy, forgiveness, and beneficence, of justice, truth, and integrity.

The real minister of Christ, hath an high esteem for souls, considered as the immortal creatures of God;—he has a vast desire to promote their happiness, a fervent benevolence, or good will to them, considered as recoverable creatures, and an high delight to do them the greatest good; in leading them to Christ for salvation;—he feels bowels of mercy to souls viewed as miserable—he exercises a generous forgiveness towards all offenders, and displays a spirit of beneficence, in doing all the good in his power. It is the delight of his heart to imitate his divine Master in doing good.—He has an ardent regard to the rights of others, with a deliberate purpose to preserve those rights inviolate, on all occasions; he loves integrity of heart, veracity in conversation, and faithfulness in his whole deportment, in the church and in the world. Sincerity, tenderness, and zeal, run through his whole temper and conduct. Under the direction of prudence, and animated by unfainting perseverance in all manner of good works.

The above is the true temper of an upright gospel minister; and this temper will always please and edify every person who hath a true TASTE; that is, every man who hath a clear sense of the noble, the beautiful,

and the affecting, in nature, scripture, and in human life. Truth, gratitude, and generous goodness, will always please, in all ages and nations.

It will be very agreeable to myself, to mention some select books on the christian temper, and it will not be unprofitable to my readers, to be well acquainted with those lovely displays of holiness, and social virtue. Dr. Evans's 38 Sermons on the Christian Temper, with the Abridgement of them, sold by Mr. Buckland, price 1s. 6d. Mr. John Mason's Christian Morals; Dr. Stennett's Sermons on personal Religion; Dr. Samuel Wright's great Concern; with his two excellent Treatises on the Human Virtues, and the Social Graces of Justice, Goodness, Mercy and Love, all supported by the Holy Scriptures.

S E C T. XIX.

R U L E S *of* H E A L T H.

READ Dr. Grosvenor's excellent book, entituled, *Health, an Essay on its nature, value, uncertainty, preservation, and best improvement*, 12mo. 1716. This one book is worth more than the Indies, to a student or preacher; it is composed with the finest sense, and expressed in the most elegant and striking language. It contains not only rational and philosophical sentiments, but it likewise abounds with such animating reflections of a religious nature, as have the wisest tendency to promote holiness in the heart, and stimulate us to use all our **HEALTH** for the **GLORY** of **CHRIST**.

HEALTH consists in a free, easy, and perfect enjoyment of all the faculties of mind and body, for a due performance of the animal functions, without any impediment, pain, or molestation. Read Dr. Baynard's *Poem on Health*. See likewise, *Health, a Poem*, by Dr. Armstrong.

HEALTH is the harmony of all the animal powers, and it consists in a right proportion, quantity, and temperature of all the fluids; soundness, strength, and elasticity, in all the solids, to perform their functions—and to render health compleat, a mind fit to direct all the motions that obey the will; which is, in a word, the universal rectitude of the animal œconomy. Dr. Grosvenor's *Essay*, p. 2.

R U L E S *or* M A X I M S *of* H E A L T H.

RULE I. A constant endeavour after the lightest food, and the most easy of digestion, is the shortest and most infallible means to preserve life, health, and serenity.

RULE II. He that would preserve a clear head, and equal good spirits, must keep his stomach clean, his bowels never overful, and uncompress'd.

RULE III. On bad nights, lowness and oppression of spirits, of any continuance, the only certain rules are, gentle purges, riding on horseback—moderate walking before dinner—and a regimen of light, nutritious meat and drink.

RULE

RULE IV. Diseases are commonly cured by their contraries; that is to say, the high diet by the low; the hot, by the cool; the thick and gross, by the thin and poor; repletion, by fasting; and inactivity, by exercise. To acquire and possess health, you must use the middle regimen, between these two extremes.

RULE V. Perfect health, and good spirits, depend chiefly, if not only, on the easy and pleasant play or performance of the animal functions; i. e. the digestion, circulation, respiration, perspiration, muscular motion, and the secretions.

RULE VI. Be sure avoid sitting up late. **NIGHT STUDIES** are **DEATH**. Avoid them as you would the plague. Resolutely fix an habit of rising early in the morning. It is infinitely better for mind and body, to rise at four or five in the morning, than to sit up at study till twelve at night. How many excellent and important men, have killed themselves by **NIGHT STUDIES**!—The mind is more fresh and strong in a morning; and I am sure no man in health, ever hurt his body by going *always* early to bed. It is the best method in the world, to promote health and fine spirits. And no man will hurt his body by rising early in the morning, provided he only observes this one caution. Beware of catching cold, by sitting too long without a fire in the winter. Upon the whole, the best rule for health that ever was, or can be given, is that which Dr. Mather has mentioned, as the advice of a celebrated physician.

RULE VII. Be moderate in your diet. Use much exercise, and little physic.

Read Dr. Mackenzie's *History of Health*, 8vo. This book is written with great clearness of thought, and is the result of long experience. I knew, and respected the author; he was an eminent physician at Worcester many years; he retired, in his old age, into Scotland, and composed this excellent treatise, as his last service to mankind.

We should be wanting in justice and gratitude, if we did not acknowledge our obligations to Dr. Buchan, for his deservedly popular treatise, intitled, **DOMESTIC MEDICINE**, 8vo.

But after all, do not be so foolish as to play the quack with yourselves, or others; but form a friendly acquaintance with some skilful, experienced, and generous physician, and consult him on all occasions of danger,

S E C T. XX.

RULES and MAXIMS of PRUDENCE, for a STUDENT and PREACHER.

THESSE Rules and Maxims of Dr. Mathe's, have been of unspeakable use to myself, for thirty-six years past. I bless God to eternity, that I met with them so early in life. I wish I had read them from the first dawn of reason, when I was a child; they deserve and demand the utmost attention, and perpetual reviews.

To these, add the whole book of Proverbs, which I have arranged and published in thirty-two heads of vice and virtue, for the use of the rising generation.

Go on to read Dr. Watts's *Sermons on Prudence, and the Principles and Rules of Prudence*, in his *Logic*, part II. chap. 4, 5.

Dr. Evans, on Prudence, in his *Sermons on the Christian Temper*, vol. II. Mr. John Mason, on Prudence, in his *Sermons on Christian Morals*, vol. I. 8vo.—Dr. Doddridge hath some very important Maxims of Prudence, in his *M.S. Lectures to his students*; and Mr. Henry Grove's *Dissertation on Prudence*, is so excellent, that I must here give you the heads of that admirable chapter, in his *Moral Philosophy*, vol. II. 8vo.

PRUDENCE is an ability of judging what is **BEST**, in the choice of ends and means.—Prudence is the leading virtue; for, without prudence to guide and guard all the virtues and graces, every virtue would be tarnished, and every grace would be distorted, or put out of place; every virtue would degenerate into a folly, or a vice.—Religion would degenerate into atheism, or superstition; zeal into bigotry and persecution; temperance into austerity—courage into rashness—humility into abjectness, and meanness of soul—meekness into an insipid temper, or rise into anger, fury, and malice—diligence into anxiety or slothfulness—love, into a foolish fondness, or violent hatred—chastity, into lust and impurity—friendship, into a doating idolatry, or into aversion, loathing, and disgust.

Thus we might go through all the virtues and graces, and shew that every virtue would be spoiled, every grace would be tarnished and dishonoured, without prudence to guide and regulate the whole. Prudence judges,

First, Of the best end, the most noble and sublime end that an immortal soul can propose.

Secondly, Of the best means, adapted to the very best end.

Prudence requires a knowledge of persons.

First, Of ourselves, our genius, powers, taste and talents; our bias of temper, abilities, knowledge, and interest. Read Mason, on *Self-Knowledge*, 12mo.

Secondly, A knowledge of other persons, their capacities, interests, passions, quality in life, education, characters, bias of mind, their humours and fancies, their foibles or weaknesses, and favourite tastes. Prudence also necessarily requires a knowledge of actions.

First, As to their intrinsic nature, whether full of goodness and dignity, or malignity and baseness; whether adorned with beauty, and enlivened with pleasure, or tarnished with deformity and ugliness, attended with pain and misery. All actions are either good, evil, or indifferent.

Secondly, As to the estimate of actions in the eye of the world; whether they are of good report, or evil report amongst mankind. Prudence always enquires, Will the action give a handle for censure, and be offensive and scandalous to be reported by enemies or friends? Is the action of evil report or good report, in the eye of bad men, or good men?

Thirdly, As to the circumstances of actions, with respect to time, place, and manner.

Fourthly, Prudence observes the effects and consequences of actions.

It is this prospective faculty, that is the chief characteristic of true, manly prudence. It can foresee events at a distance, and provides accordingly.

It is from hence, that prudence came to be of so great consequence and advantage in the conduct of life.

To form this judgement of future consequences, prudence keeps in view the time past, the past actions, deportment and conversation, and comparing similar causes and events, proceeds with the greater confidence, and bravery of mind, because it knows that the same things come round again in human life.

Prudence is the art of conjecturing. The objects of science are things necessary. The objects of prudence are things contingent, which may fall out, one way or another.—It is well worth our while to come as near to certainty as we can, and to regulate our conduct accordingly. Now, in this uncertainty of events, what shall a wise man do? Let him observe, as for his life, these Rules or Maxims of Prudence.

MAXIM I. Let him enterprize nothing, from which there is a prospect of more evil arising than good.

MAXIM II. Let him do what appears most adviseable, and commit the event to Providence.

MAXIM III. Let him consider this uncertainty of things, and make allowance for it, in the schemes which he forms, and the hopes and expectations which he entertains.

Upon the whole, two things are essentially necessary to the idea of prudence.

First, Due consultation, that is, concerning such things as demand consultation, in a right manner, and for a competent time; that the resolution taken up may be neither too hasty and precipitant, nor too slow.—The other part of prudence is,

Secondly, A faculty of discerning proper means when they occur.

To the perfection of prudence, these three things are further required.

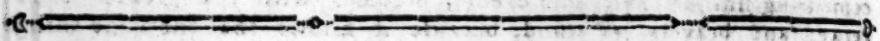
1. A NATURAL SAGACITY. Prudence, to appear with any lustre, brightness, and beauty, must, in part, be a gift of the God of Nature, though in the grand affair of all, the salvation of the soul. It is our happiness that every poor convinced sinner is welcome to be prudent, in giving up his soul to God the Redeemer, to be saved by his precious blood and righteousness.

2. A PRESENCE OF MIND, or such a ready turn of thought, as helps a man to expedients on a sudden push, and when he has no time to make many reflections.

Ulysses is commended for this, in the *Odysee*, book 13th. The Duke of Marlborough was remarkable for this presence of mind, in the day of battle. See his life, by Mr. Lediard.

3. EXPERIENCE, or knowledge gained by observation, made on men and things; this is of great use to improve natural sagacity. The book of Proverbs was the result of observation and experience, aided by inspiration.

Prudence is divided into several kinds ; moral and solitary, domestic or prudence in governing a family, civil and political ; or prudence in governing a kingdom ; and lastly, christian prudence in governing a man's personal conduct, and the church of Christ.



SECT. XXI.

SCRIPTURAL MOTIVES

TO A

STUDENT AND PREACHER,

Addressed to the PASSIONS of FEAR, HOPE, GRATITUDE, HONOUR, INTEREST, PLEASURE, AMBITION, GLORY, and SHAME.

TO FEAR, TERROR, AND SHAME.

SEE God's just and terrible punishment of the priests, Nadab and Abihu, for daring to burn strange fire on the altar. Leviticus x. 2. And there went out fire from the LORD, and devoured them, and they died before the LORD. I will be sanctified in them that come nigh me, and before all the people I will be glorified. Ver. 3.

See the awful justice of God, executing awful punishment on the two unclean and insolent priests Hophni and Phineas. Read and tremble, read and pray that these judgments may never be the lot of your souls. 1 Sam. ii. 34. In one day they shall die, both of them. iv. 17. thy two sons also are dead, and the ark of God is taken ! How terrible is the vengeance of God against wicked preachers !

After reading these two instances of the dreadful judgments of God, on wicked ministers of religion, we desire you to read the following COLLECTION of such PASSAGES of SCRIPTURE, as ought to be seriously and frequently considered, by all those who are STUDENTS of DIVINITY, with a view to the ministry, or are now christian preachers, or pastors in the church of Christ.

This

This SELECT COLLECTION of SCRIPTURES, for the USE of STUDENTS of DIVINITY, and CHRISTIAN PREACHERS, are addressed to all the PASSIONS of the HUMAN HEART. There is not a SPRING of ACTION in the SOUL, but must be touched by these WORDS, which are all copied from the flaming NATURE and AFFECTIONS of the ETERNAL GOD.

1. **HIS** watchmen are blind: they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. *Isaiah 56. 10, 11, 12.*

2. Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand: they all look to their own way, every one for his gain from his quarter.

3. Come ye, say they, we will fetch wine, and we will fill ourselves with strong drink, and to morrow shall be as this day, and much more abundant.

4. But the Lord said unto me, Say not, I am a child; for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak. *Jeremiah 1. 7, 8.*

5. Be not afraid of their faces; for I am with thee to deliver thee, saith the Lord.

6. The priests said not, Where is the Lord? and they that handle the law, knew me not: the pastors also transgressed against me, and the prophets prophesied by Baal, and walked after things that do not profit. *Jeremiah 2. 8.*

7. A wonderful and horrible thing is committed in the land. *Jeremiah 5. 40, 31.*

8. The prophets prophesy falsely, and the priests bear rule by their means, and my people love to have it so: and what will you do in the end thereof?

9. For from the least of them, even unto the greatest of them, every one is given to covetousness; and from the prophet even unto the priest, every one dealeth falsely. *Jeremiah 6. 13, 14, 15.*

10. They

10. They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace, when there is no peace.

11. Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush: therefore they shall fall among them that fall: at the time that I visit them, they shall be cast down, saith the Lord.

12. For the pastors are become brutish, and have not sought the Lord: therefore they shall not prosper, and all their flocks shall be scattered. Jeremiah 10. 21.

13. Wo be unto the pastors that destroy and scatter the sheep of my pasture, saith the Lord. Jeremiah 23. 1, 2, 3.

14. Therefore thus saith the Lord God of Israel against the pastors that feed my people, Ye have scattered my flock, and driven them away, and have not visited them; behold, I will visit upon you the evil of your doings, saith the Lord.

15. And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds, and they shall be fruitful and increase.

16. And he said unto me, Son of man, I send thee to the children of Israel, to a rebellious nation that hath rebelled against me; they and their fathers have transgressed against me, even unto this very day. Ezek. 2. 5-7.

17. For they are impudent children and stiff hearted: I do send thee unto them, and thou shalt say unto them, Thus saith the Lord God.

18. And they, whether they will hear, or whether they will forbear, (for they are a rebellious house) yet shall know that there hath been a prophet among them.

19. And thou, son of man, be not afraid of them, neither be afraid of their words, though briars and thorns be with thee, and thou dost dwell among scorpions: be not afraid of their words, nor be dismayed at their looks, though they be a rebellious house.

20. And thou shalt speak my words unto them, whether they will hear, or whether they will forbear, for they are most rebellious.

21. Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me—Ezek. 3. 17, 18, 19, 20, 21.

22. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way to save his life: the same wicked man shall die in his iniquity; but his blood will I require at thine hand.

23. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul.

24. Again, when a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumbling block before him, he shall die; because thou hast not given him warning, he shall die in his sin, and his righteousness which he has done, shall not be remembered; but his blood will I require at thine hand.

25. Nevertheless, if thou warn the righteous man, that the righteous sin not, and he doth not sin; he shall surely live, because he is warned; also thou hast delivered thy soul.

26. Her priests have violated my law, and have profaned mine holy things: they have put no difference between the holy and profane, neither have they shewed difference between the unclean and the clean, and have hid their eyes from my sabbaths, and I am profaned among them. Ezek. 22. 26.

27. Again the word of the Lord came unto me, saying,

28. Son of man, speak to the children of thy people, and say unto them, when I bring the sword upon a land, if the people of the land take a man of their coasts, and set him for a watchman:

29. If when he seeth the sword come upon the land, he blow the trumpet, and warn the people;

30. Then whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come and take him away, his blood shall be upon his own head.

31. He heard the sound of the trumpet, and took not warning, his blood shall be upon him; but he that taketh warning, shall deliver his soul.

32. But if the watchman see the sword come, and blow not the trumpet, and the people be not warned: if the sword come and take any person from among them, he is taken away in his iniquity, but his blood will I require at the watchman's hand.

33. So thou, O son of man, I have set thee a watchman unto the house of Israel: therefore thou shalt hear the word at my mouth, and warn them from me.

34. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked man from his way, that wicked man shall die in his iniquity, but his blood will I require at thine hand.

35. Nevertheless if thou warn the wicked of his way to turn from it: if he do not turn from his way, he shall die in his iniquity, but thou shalt delivered thy soul.

36. And the word of the Lord came unto me, saying,

37. Son of man, prophesy against the shepherds of Israel, prophesy, and say unto them, Thus saith the Lord God unto the shepherds, Wo be to the shepherds of Israel, that do feed themselves: should not the shepherds feed the flocks? Ezek. 34. 1—10.

38. Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed: but ye feed not the flock.

39. The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them.

40. And they were scattered, because there is no shepherd: and they became meat to all the beasts of the field, when they were scattered.

41. My sheep wandered through all the mountains, and upon every high hill; yea, my flock was scattered upon all the face of the earth, and none did search or look after them.

42. Therefore, O ye shepherds, hear the word of the Lord.

43. As I live, saith the Lord God, surely because my flock became a prey,

prey, and my flock became meat to every beast of the field, because there was no shepherd, neither did my shepherds search for my flock, but the shepherds fed themselves, and fed not my flock;

44. Therefore, O ye shepherds, hear ye the word of the Lord;

45. Thus saith the Lord God, Behold, I am against the shepherds, and I will require my flock at their hands, and cause them to cease from feeding the flock, neither shall the shepherds feed themselves any more; for I will deliver my flock from their mouth, that they may not be meat for them.

46. The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money: yet will they lean upon the Lord, and say, Is not the Lord among us? none evil can come upon us.—Micah 3. 11.

47. Her prophets are light and treacherous persons; her priests have polluted the sanctuary, they have done violence to the law.—Zephaniah 3. 4.

48. Wo to the idol shepherd that leaveth the flock: the sword shall be upon his arm, and upon his right eye: his arm shall be clean dried up, and his right eye shall be utterly darkened.—Zechariah 11. 17.

49. A son honoureth his father, and a servant his master: if then I be a father, where is mine honour? and if I be a master, where is my fear? saith the Lord of hosts unto you, O priests, that despise my name: and ye say, Wherein have we despised thy name?—Malachi 1. 6, 7, 8, 9, 10.

50. Ye offer polluted bread upon mine altar: and ye say, Wherein have we polluted thee? In that ye say, the table of the Lord is contemptible.

51. And if ye offer the blind for sacrifice, is it not evil? and if ye offer the lame and sick, is it not evil? offer it now unto thy governor, will he be pleased with thee, or accept thy person? saith the Lord of hosts.

52. And now I pray you, beseech God that he will be gracious unto us; this hath been by your means: will he regard your persons? saith the Lord of hosts.

53. Who is there even among you that would shut the doors for nought? neither do ye kindle fire on mine altar for nought. I have no pleasure in you, saith the Lord of hosts, neither will I accept an offering at your hand.

54. For the priests lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of hosts.—Malachi 2. 7, 8, 9.

55. But ye are departed out of the way: ye have caused many to stumble at the law: ye have corrupted the covenant of Levi, saith the Lord of hosts.

56. Therefore have I also made you contemptible and base before all the people, according as ye have not kept my ways, but have been partial in the law.

57. Behold, I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents, and harmless as doves.—Matthew 10. 16.

58. Ye

58. Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons.—Acts 20. 18, 19, 20, 21.
59. Serving the Lord with all humility of mind, and with many tears and temptations, which beset me by the lying in wait of the Jews :
60. And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publickly, and from house to house.
61. Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.
62. None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God.—Ver. 24.
63. I take you to record this day, that I am pure from the blood of all men.—Ver. 26.—31.
64. For I have not shunned to declare unto you all the counsel of God.
65. Take heed therefore unto yourselves, and unto all the flock over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.
66. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.
67. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.
68. Therefore watch ; and remember, that by the space of three years, I ceased not to warn every one night and day with tears.
69. Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God.—1 Cor. 4. 1, 2.
70. Moreover it is required in stewards, that a man be found faithful.
71. To the weak became I as weak, that I might gain the weak : I am made all things to all men, that I might by all means save some.—1 Cor. 9. 22.
72. Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved.—1 Cor. 10. 33.
73. For we are not as many, which corrupt the word of God : but as of sincerity, but as of God, in the sight of God speak we in Christ.—2 Cor. 2. 17.
74. We preach not ourselves, but Christ Jesus the Lord ; and ourselves your servants for Jesus sake.—2 Cor. 4. 5.
75. Knowing therefore the terror of the Lord, we persuade men ; but we are made manifest unto God, and I trust also are made manifest in your consciences.—2 Cor. 5. 11.
76. Now then we are ambassadors for Christ, as though God did beseech you by us : we pray you in Christ's stead, be ye reconciled to God.—2 Cor. 5. 20.
77. We then as workers together with him, beseech you also, that ye receive not the grace of God in vain :—2 Cor. 6. 1—10.
78. (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee : behold, now is the accepted time ; behold, now is the day of salvation.)

79. Giving no offence in any thing, that the ministry be not blamed.
80. But in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses,
81. In stripes, in imprisonments, in tumults, in labours, in watchings, in fastings.
82. By pureness, by knowledge, by long suffering, by kindness, by the Holy Ghost, by love unfeigned;
83. By the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left;
84. By honour and dishonour, by evil report and good report: as deceivers, and yet true;
85. As unknown, and yet well known, as dying, and behold we live; as chastened, and not killed;
86. As sorrowful, yet always rejoicing; as poor, yet making many rich, as having nothing, and yet possessing all things.
87. And I will very gladly spend and be spent for you, though the more abundantly I love you, the less I be loved.—2 Cor. 12. 15.
88. For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.—Galatians 1. 10.
89. For God is my record, how greatly I long after you all, in the bowels of Jesus Christ.—Philippians 1. 8.
90. Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all.—Phil. 2. 17.
91. We preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus.—Colossians 1. 28, 29.
92. Whereunto I also labour, striving according to his working, which worketh in me mightily.
93. And say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it.—Colos. 4. 17.
94. For our exhortation was not of deceit, nor of uncleanness, nor in guile.—1 Thessalonians 2, 3, 4, 5, 6, 7, 8.
95. But as we were allowed of God to be put in trust with the Gospel, even so we speak, not as pleasing men, but God, which trieth our hearts.
96. For neither at any time used we flattering words, as ye know, nor a cloak of covetousness; God is witness.
97. Nor of men sought we glory, neither of you, nor yet of others, when we might have been burdensome, as the apostles of Christ;
98. But we were gentle among you, even as a nurse cherisheth her children.
99. So, being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us.
100. Ye are witnesses, and God also, how holily, and justly, and unblameably we behaved ourselves among you that believe:—1 Thess. 2. 10, 11, 12.

101. As you know, how we exhorted and comforted, and charged every one of you (as a father doth his children)
102. That ye would walk worthy of God, who hath called you unto his kingdom and glory.
103. For now we live, if ye stand fast in the Lord.—1 Thess. 3. 8.
104. This is a true saying, If a man desire the office of a bishop, he desireth a good work.—1 Timothy 3. 1—9.
105. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach:
106. Not given to wine, no striker, nor greedy of filthy lucre, but patient, not a brawler, not covetous;
107. One that ruleth well his own house, having his children in subjection with all gravity;
108. (For if a man know not how to rule his own house, how shall he take care of the church of God?)
109. Not a novice, lest being lifted up with pride, he fall into the condemnation of the devil.
110. Moreover, he must have a good report of them which are without; lest he fall into reproach, and the snare of the devil.
111. Likewise must the deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre;
112. Holding the mystery of the faith in a pure conscience.
113. Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—1 Tim. 4. 12—16.
114. Till I come, give attendance to reading, to exhortation, to doctrine.
115. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.
116. Meditate upon these things, give thyself wholly to them; that thy profiting may appear to all.
117. Take heed unto thyself, and unto thy doctrine; continue in them; for in doing this thou shalt both save thyself, and them that hear thee.
118. I put thee in remembrance, that thou stir up the gift of God which is in thee, by the putting on of my hands.—2 Tim. 1. 6, 7, 8.
119. For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.
120. Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the Gospel, according to the power of God.
121. Hold fast the form of sound words, which thou hast heard of me, in faith and love, which is in Christ Jesus.—Ver. 13, 14.
122. That good thing which was committed unto thee, keep by the Holy Ghost, which dwelleth in us.
123. My son, be strong in the grace that is in Christ Jesus.—2 Tim. 2. 1—16.
124. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.

125. Thou therefore endure hardness, as a good soldier of Jesus Christ.

126. No man that warreth, entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier.

127. And if a man strive also for masteries, yet is he not crowned except he strive lawfully.

128. The husbandman that laboureth, must be first partaker of the fruit.

129. Consider what I say; and the Lord give thee understanding in all things.

130. Remember, that Jesus Christ, of the seed of David, was raised from the dead, according to my Gospel:

131. Wherein I suffer trouble as an evil doer, even unto bonds; but the word of God is not bound.

132. Therefore I endure all things for the elect's sake, that they may also obtain the salvation which is in Christ Jesus, with eternal glory.

133. It is a faithful saying: For if we be dead with him, we shall also live with him:

134. If we suffer, we shall also reign with him: if we deny him, he also will deny us.

135. If we believe not, yet he abideth faithful; he cannot deny himself.

136. Of these things put them in remembrance, charging them before the Lord, that they strive not about words, to no profit, but to the subverting of the hearers.

137. Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

138. But shun profane and vain babblings; for they will increase unto more ungodliness.

139. Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart.—Ver. 22—26.

140. But foolish and unlearned questions avoid, knowing that they do gender strifes.

141. And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient:

142. In meekness, instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth.

143. And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.

144. I charge thee before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing, and his kingdom:—2 Tim.

4. 1—5.

145. Preach the word, be instant in season, out of season; reprove, rebuke, exhort, with all long suffering and doctrine.

146. For the time will come, when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears.

147. And

147. And they shall turn away their ears from the truth, and shall be turned unto fables.

148. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.

149. For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed.

150. If any be blameless, the husband of one wife, having faithful children, not accused of riot, or unruly.

151. For a bishop must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker; not given to filthy lucre;

152. But a lover of hospitality, a lover of good men, sober, just, holy, temperate.

153. Holding fast the faithful word, as he hath been taught, that he may be able by sound doctrine, both to exhort and to convince the gain-sayers.

154. For there are many unruly and vain talkers and deceivers, especially they of the circumcision.

155. Whose mouths must be stopped; who subvert whole houses, teaching things which they ought not, for filthy lucre's sake.—Titus 1. 5—11.

156. Speak thou the things which become sound doctrine.

157. In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity.

158. Sound speech that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you.

159. These things speak and exhort, and rebuke with all authority. Let no man despise thee.—Tit. 2. 1. ver. 7, 8, 15.

160. Obey them that have the rule over you, and submit yourselves; for they watch for your souls, as they that must give account: that they may do it with joy, and not with grief; for that is unprofitable for you.—Hebrews 13. 17.

161. The elders which are among you, I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed:—1 Peter 5. 1—4.

162. Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind;

163. Neither as being lords over God's heritage, but being ensamples to the flock.

164. And when the chief shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

165. I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth.

166. Yea, I think it meet, as long as I am in this tabernacle, to stir you up, by putting you in remembrance.

167. Knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me.

○

168. Moreover,

168. Moreover, I will endeavour, that you may be able after my decease, to have these things always in remembrance.

169. Ezekiel's vision of the living creatures, is a striking view of all gospel ministers to the end of the world.—Ezek. 1. 5—28. iii. 12—14. x. 3—22. See Dr. Gill's Sermon on the Cherubim.

170. He had in his right hand seven stars.—Rev. 1. 16.

171. The seven stars are the angels, or preachers, and pastors of the seven churches.—Ver. 1. 20.

172. To the angel or pastor of the church of Ephesus—to him that overcometh, or as it is in the Greek, to the conqueror, will I give to eat of the tree of life; i. e. Christ Jesus, which is in the midst of the paradise of God.—Rev. 2. 1—7.

173. To the angel or pastor of the church of Smyrna.—He that is the conqueror shall not be hurt of the second death. Be faithful to death, and I will give thee a crown of life.—Ver. 10, 11.

174. To the angel or pastor of the church in Pergamos.—To the conqueror I will give to eat of the hidden manna, and will give him a white stone.—Ver. 17.

175. To the angel or pastor of the church in Thyatira. Write these things, saith the Son of God, who hath eyes like a flame of fire—to the conqueror that keepeth my works to the end, to him will I give power over the nations—and I will give him the morning star.—Ver. 18. 26. 28.

176. To the angel or pastor of the church in Sardis. These things saith he that hath the seven spirits of God, and the seven stars—I know thy works.—To the conqueror, the same shall be clothed in white raiment, and I will not blot out his name out of the book of life; but I will confess his name before my Father, and before his angels.—Rev. iii. 1—5.

177. To the angel or pastor of the church in Philadelphia, write, These things, saith he that is holy, he that is true.—I know thy works—the conqueror will I make a pillar in the temple of my God.—Ver. 7—12.

178. To the angel or pastor of the church of the Laodiceans, write, These things, saith the Amen; the faithful and true witness, the head and first cause of the creation of God. I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot. So then because thou art **LUKEWARM**, and neither cold nor hot, I will spue thee [i. e. a christian preacher] out of my mouth. How dreadfully pointed this threatening, against all lukewarm ministers of the gospel! Be *zealous*, therefore, and repent.—To the **CONQUEROR** will I grant to sit with me in my throne, even as I also conquered, and am sat down with my Father in his throne. He that hath an ear, let him hear what the Spirit of God saith to the preachers and churches.

179. And in the midst of the throne, and round about the throne, were four living creatures, i. e. gospel ministers, full of eyes, before and behind.

180. The *first* living creature, i. e. gospel preacher, was like a lion for courage, fortitude, and strength, to resist and fight all the enemies of Christ, and dare all dangers in the cause of God. And the *second* living creature,

creature, or christian minister, was like a calf, or young ox. Ezek. i. 30. To denote his being *early* educated, and trained up in the yoke of Christ; and likewise to signify his patience and labour in treading out the corn for the people of God. And the *third* living creature had the face of a man, * to denote the sagacity, prudence, and bowels of compassion in true gospel ministers, for perishing souls. And the *fourth* living creature was like a flying eagle, to denote the elevation and penetration of thought in gospel ministers, and their ardent devotion to soar up to the sun of righteousness.—Rev. iv. 7.—What an admirable combination of the most excellent qualities and noble perfections, are to be found in truly good and wise preachers of the gospel! and what a pungent motive is this consideration, to excite the generous ambition of every student of divinity, to seek and attain such excellent qualifications, for the honour of his divine Master, and the good of his people! 1 Cor. xiv. 12. As ye are zealous of spiritual gifts, seek that ye may EXCEL, to the edifying of the church.

181. And another angel; i. e. a gospel minister, came out from the altar, which had power over fire.—Rev. xiv. 18.

182. I saw another angel, or christian preacher, fly in the midst of heaven, i. e. the church of Christ, having the everlasting gospel to preach to them that dwell on the earth, and to every nation and kindred, and tongue and people.—Ver. 14.

183. And one of the living creatures, i. e. the gospel ministers, gave unto the seven angels, i. e. the princes of the earth, seven golden vials, or bowls, full of the wrath of God, who liveth for ever and ever.—Rev. xv. 7.

184. And I saw an angel standing in the sun, i. e. a christian preacher, arrayed in the sun beams of his divine Master's righteousness.—xix. 17.

185. The conqueror shall inherit all things: and I will be his God, and he shall be my son.—xxi. 7.

Supplement of texts to gospel preachers, not included in the preceding collection.

186. Who is that faithful and wise steward, whom the Lord shall make ruler over his household?—Luke xii. 42.

187. Blessed is that servant whom his Lord, when he cometh, shall find so doing.—Ver. 43.

188. Of a truth I say unto you, that he will make him ruler over all that he hath.—Ver. 44.

189. Lo! I am with you alway, even to the end of the world.—Matt. xxviii. 20.

190. I will give you pastors after my own heart, who shall feed you with knowledge and understanding.—Jer. iii. 15.

191. I will satiate the soul of the priests, i. e. christian preachers, with fatness, and my people shall be satisfied with my goodness, saith the Lord.—Jer. xxxi. 14.

* God appears to speak more about gospel ministers in the scriptures, than he does concerning any particular character in the world beside.

192. Levi hath no part with his brethren, the Lord is his inheritance, according as the Lord thy God promised him.—Deut. x. 9.

193. Bless, Lord, his [Levi's] substance, and accept the work of his hands; smite through the loins of them that rise against him; i. e. a gospel preacher, and of them that hate him, that they rise not again.—Deut. xxxiii. 11.

194. I have laboured in vain, I have spent my strength for nought, and in vain, yet surely my judgment is with the Lord, and my work with my God.—Isaiah xlix. 4.

195. Blessed are ye that sow beside all waters.—xxxii. 20.

196. He that reapeth receiveth wages, and gathereth fruit unto eternal life, that both he that soweth, i. e. the christian preacher; and he that reapeth, i. e. the christian hearer, may rejoice together.—John iv. 36.

197. Gird up thy loins, and arise, speak to them all that I command thee; be not dismayed at their faces, lest I confound thee before them. Jer. i. 17.

198. The Lord is with me as a mighty terrible one; therefore my persecutors shall stumble.—Jer. xx. 11.

199. Behold I have made thy face strong against their faces, and thy forehead strong against their foreheads.—Ezek. iii. 8.

200. If thou take forth the precious from the vile, thou shalt be as my mouth: let them return to thee, but return not thou to them.—Jer. xv. 19.

201. As an adamant, harder than flint, have I made thy forehead; fear them not; neither be dismayed at their looks, though they be a rebellious house.—Ezek. iii. 9.

202. It shall be given you in that same hour, what ye shall speak.—Matt. x. 19.

203. For it is not ye that speak, but the Spirit of your Father, that speaketh in you.

204. I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.—Luke xxi. 15.

205. And now, O ye priests, this commandment is for you. If you will not lay it to heart, to give glory to my name; I will curse your blessings; yea, I have cursed them already, because ye do not lay it to heart.—Mal. ii. 1, 2.

206. They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever. Dan. xii. 3.

207. I am in the midst of them, i. e. the ministers and churches.—Matt. xviii. 20.

208. What mean ye to weep and break my heart, I am not only willing to be bound, but to die for the name of the Lord Jesus. Acts xxi. 13.

209. None of these things move me. Acts xx.
What ardour of love to Christ; what invincible lion-like courage is this, to teach us how to live, and how to die!

CONCLUSION.

NOW, my dear young friends, you see that God has paid more attention to true gospel preachers, and has expressed himself with more warmth and tenderness towards them, than he ever did to all the angels in heaven, or to any other office and character on earth. Kings have not so much notice and regard paid to them all through Scripture; Generals of armies are forgot; counsellors and physicians are passed over almost in silence; statesmen, warriors, and philosophers, are all buried in dust and oblivion; whilst ministers appear to occupy the constant attention of God, from the creation through all ages, to this day.

Bad ministers are threatened with all the horrors of hell; daggers and deaths are planted in their breasts, by the tremendous justice of God.— They are sure to sink lower in misery than all the other damned in hell. They are the most degraded, unpitied, cursed beings, in all the empire of God. On the other hand, all true, upright, generous, holy preachers, are addressed with all the mighty powers of God's eternal loving kindness and tender mercies. Every motive that God's wisdom and goodness can contrive, is addressed to our hope, gratitude, ambition, interest, honour, shame, glory, and pleasure, in order to comfort and animate us in our most glorious work. Every spirited consolation, every alluring promise, every charming attractive, every noble honour, every species of true riches, every kind of inviting prospect for eternity; every sort of pure, lasting, eternal pleasure, is proposed by our generous God, to raise us to the highest dignity of mind and manners. What would we have more? What more can any gracious preacher desire, to form him into the wisest and best of all mankind, and make him the most lovely of all characters on earth?

Now, O! LORD Jesus, thou eternal Son of God, I lay this work, with the supplement, at thy feet. I pray that thou wouldst bless it, to the great ends for which it was originally written, to train up young men of grace and good understanding, to be wise and zealous preachers of thy glorious gospel.

Thou hast, in the above Scriptures, expressed all thy nature, and all the passions of thine heart. We see thy love of holiness, and thine hatred to sin; thy taste for beauty, and thine infinite loathing and disgust at deformity; thine anger is pointed against all sin; and thy zeal

is a glorious mixture of love and anger, by which thou dost express thy concern for thy own glory, and the glory of thy Father, and the glory of thy blessed Spirit. Thy wrath is thy will to punish impenitent sinners in the most awful manner, with the loss of all good, and the vengeance of eternal fire.

LORD Jesus, let our affections harmonize and correspond with thine! May thy ministers love what thou lovest, and hate what thou hatest! May we have a divine and holy taste, a clear sense of all that is noble, beautiful, and affecting, in the nature and perfections, the counsels and operations of God. May we feel an holy mixture of love and anger, fermenting our most generous passions into a zeal for thy glory, and the glory of thy Father and thy blessed Spirit. May we feel the most unbounded hatred of all sin, of all error, and of all thine enemies in earth and hell!

O! may all wise and pious students feel a generous ardor to excel in knowledge, holiness, and love, for the edifying of the church: may a race of preachers arise, who shall fly through the expanse of heaven, i.e. the church, having the everlasting Gospel to preach to every nation, kindred, and people on the face of the earth; may they eclipse the present race of preachers, in all the shining graces of the christian and the minister; may there never be wanting a noble generation of wise and worthy men, to proclaim the Redeemer's personal and relative glory, to the last great burning day, when God in Christ shall be all in all!

AMEN.

BOOKS of DEVOTIONAL EXERCISES.

1. Mrs. Rowe's Devout Exercises of the Heart, 12mo. and 24mo.
2. Dr. Watts, on the Use of the Passions in Religion.
3. Dr. Doddridge's Devout Exercises, in his Rise and Progress of Religion.

4. Dr. Cotton Mather's Life, published by Dr. David Jennings, 12mo. 1744. Dr. Watts, in his Preface, says, "I was so charmed with it upon my first perusal, that I thought I had never read a life of stricter piety, of warmer zeal for God; of greater diligence in duty, and more generous love to men, than appears in this book, and I am still of the same mind."

N. B. This great man's life was published thirty-seven years ago, and there has been no call for a second edition. This shews that masculine religion is very low amongst our preachers and churches. We are sunk into the very dregs of lukewarmness, and our frame of mind and passions must be loathsome and abominable in the eye of the Son of God, who is in the midst of us.

5. Hubbard, on Love to Christ, two Sermons.

A TRAN-

A TRANSLATION of the LATIN PHRASES and SENTENCES, and an EXPLANATION of difficult WORDS, occurring in the foregoing WORK.

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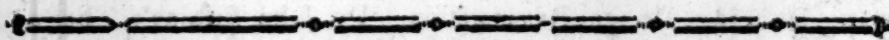
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59, *for Geographus, read Geographicus.*

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for Minutious, read Minutius.

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T O T H E
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NOW, my dear Reader, I conclude this Work, by committing it to **GOD** our Redeemer, praying that his Providence may direct it into such Hands, as shall need such a Book to guide and animate them in their Studies and Labours in the Christian Ministry. If I shall hear of any Good done by it, to one valuable young Man, or if it should rouse up one Sluggard * to Diligence; if one young Preacher shall rise to greater Degrees of Eminence in the Pulpit, and to greater Dignity and Beauty in his Life and Conversation, I shall relish the Thought, even in the Agonies of Death, and ascribe all the Glory to that divine Redeemer, who is the first **CAUSE** of all Creation; the supreme Good to the Soul; the sovereign **LORD** of all Consciences, and the last **END** of the Universe.

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